Consultant Assembly III:
In Search of Innovatory Subjects
for Language and Culture Courses

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Theoretical and Applied Aspects of Communicology

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1. Conceptual and historical overview

Communicology is a discipline in the human sciences studying discourse in all of its semiotic and phenomenological manifestations of embodied consciousness and of practice in the world of other people and their environment in global culture. Since the foundational work during the 1950s by Jürgen Ruesch in *Semiotic Approaches to Human Relations*, and by Jürgen Ruesch and Gregory Bateson in *Communication,* a widely accepted understanding of the networks of human discourse includes: (1) the *intrapersonal level* (or psychiatric/aesthetic domain), (2) the *interpersonal level* (or social domain), (3) the *group level* (or cultural domain), and (4) the *intergroup level* (or transcultural domain). These interconnected network levels contain the process outlined by Roman Jakobson's theory of communicology as a human science discipline. In homage to the phenomenological work in semiotics and normative logics by Charles S. Peirce (cf. 1866–1913) and Edmund (Gustav Albert) Husserl (cf. 1970 [1900; 1901]), Roman Jakobson explicated the relationship between an Addresser who expresses (emotive function) and an Addressee who perceives (conative function) a commonly shared Message (poetic function), Code (metalinguistic function), Contact (phatic function), and Context (referential function). Operating on at least one of the four levels of discourse, these functions jointly constitute a semiotic world of phenomenological experience, what Yuri M. Lotman (cf. 2001 /1990/ & 2005 [1984]) termed the *semiosphere.*

Communicology is the critical study of discourse and practice, especially the expressive body as mediated by the perception of cultural signs and codes. It uses the methodology of semiotic phenomenology in which the expressive body discloses cultural codes, and cultural codes shape the perceptive body –n ongoing, dialectical, complex helix of

twists and turns constituting the reflectivity, reversibility, and reflexivity of consciousness and experience. Communicology theoretically and practically engages in the description, reduction, and interpretation of cultural phenomena as part of a transdisciplinary understanding. The scientific research result is description (rather than prediction) in which validity and reliability are logical constructs based in the necessary and sufficient conditions of discovered systems (codes), both eidetic (based in consciousness) and empirical (based in experience). The methodology is inherently heuristic (semiotic) and recursive (phenomenological), being a logic in the tradition of Ernst Cassirer (cf. 1996 /1953/ [1923, 1925, 1929]), Charles Sanders Peirce, and Edmund Husserl.

Historically, the tradition of communicology emerged in 1931 when the American anthropologist and linguist, Edward Sapir, wrote the entry "Communication" for *The Encyclopedia of the Social Sciences* (1949 /1931/). Here, Sapir was building on the monumental work of Ernst Cassirer, who also wrote on the cultural logic of the human sciences. Cassirer's semiotic phenomenology and Edmund Husserl's existential phenomenology were elaborated in Germany by Karl Bühler (cf. 1990 [1965 /1934/]) and in the USA by Wilbur Marshall Urban (cf. 1971 /1939/). Urban's doctoral student, Hubert Griggs Alexander, was a graduate student in philosophy at Yale University studying under Ernst Cassirer, Edward Sapir, and Benjamin Lee Whorf (1956). In 1967, Alexander wrote the first textbook devoted to explicating the connection among communication, linguistics, and logic. Alexander's work derived from the models of communicology (cf. Chapter I: Communication, in: Alexander 1988 {1972} /1967/: 11–32) and the human sciences proposed by Roman Jakobson in 1960. Then in 1978, Joseph A. DeVito wrote the first university textbook, *Communicology*. Last, the theoretical and applied foundation of communicology as a scientific discipline took firm shape with the publication of *The Human Science of Communicology* (Lanigan 1992).

At the intercultural level, "Communicology" is now widely used as an appropriate translation for the French *Communicologie* and the German *Kommunikologie*. This shift in labels to communicology and communicologist has been due largely to a systematic effort to avoid misunderstanding. The confusion was encouraged by the historical ambiguity of what is "information theory" and "communication theory". While Claude E. Shannon, and Warren Weaver (1949) appeared to

conflate the two, Jakobson proposed in 1960 to distinguish communication theory from information theory with reference to the semiotic and phenomenological aspects of human communication, as studied by the "rhetorical branch of linguistics." Clarity of usage was not soon achieved, although a serious effort was made at the First World Congress on Communication Science held in Berlin, Germany in 1977 following upon the 1976 publication of Devito's *Communicology.* Communicology now clearly distinguishes itself from information theory on the ground that communicology studies the full range of semiotic levels in discourse, i.e., the semantic (meaning), syntactic (patterning), and pragmatic (practicing) forms of discourse. By comparison, information theory (sometimes called signal theory) is more typically concerned with the syntactic parameters of physical signal systems (informatics), e.g., the electrical impulses that make up computer memory. Thus, communicology proposes to replace "communication theorist" by *communicologist.* Common originary attribution of the term *Communicology* is to Wendell Johnson, in 1958 (cf. 1968 [1958]), and Franklin H. Knower, in 1962; international adoption of the term is attributed to Vilém Flusser (1973: "Was ist Kommunikation"; cf. 1996 and 2002 [1963–1991]), Joseph A. DeVito (1978), Mehdi Mohsenian-Rad (1989), and Richard L. Lanigan (1992, 1997a, 2007a). Suggested by DeVito's book in 1978 and by Vilém Flusser, who first used the term "communicology" in lectures during 1977–1978 and published his mature theory in 1996 as Kommunikologie, the name *Communicology* was acknowledged worldwide by the proceedings at the First World Congress on Communication and Semiotics in Monterey, Mexico, in 1993. The institutionalization of the terms communicology and communicologist took place in 2000 with the founding of the International Communicology Institute.

2. Basic concept definitions

2.1. *Communicology* is the science of human communication. One of the Human Science disciplines, it uses the research methods of semiotics and phenomenology to explicate human consciousness and behavioral embodiment as discourse within global culture. Cognate sub-discipline applications include:

Art Communicology – the study of aesthetic media as cultural transmission and diffusion with particular emphasis on visual arts and

performative creativity, e.g., cinematics, dance, folklore narrative, music, iconography, and painting.

Clinical Communicology – a therapeutic focus on (a) communication disorders within the context of speech pathology and audiology or (b) behavioral mistakes caused by pragmatic and semantic misinterpretations.

Media Communicology – the anthropological, psychological, and sociological analysis of human behavior in the context of electronic media, photography, telecommunications and visual communication.

Philosophy of Communicology – the study of communication as the larger context for the explication of language and linguistics, cognitive science, and cybernetics within the philosophical sub-disciplines of metaphysics, epistemology, logic, and aesthetics.

2.2. *Semiotics* is the scientific study of Signs and Sign-Systems in Nature, Society, and Culture. In communicological terms, Signs are messages and Sign-Systems are codes that specify both signification (Encoding process of "space binding" that phenomenologists call "the order of experience": Experience → Referent → Symbol) and meaning (Decoding process of "time binding" that phenomenologists call "the order of analysis": Symbol → Referent → Experience). The applied example of signification is "non-verbal communication" (empirical sign-systems); the applied example of meaning is "verbal communication" (eidetic sign-systems).

2.3. *Phenomenology* is the scientific study of human conscious experience. Human beings, unlike animals and machines, function on three simultaneous levels of consciousness that integrate both the expression and perception of (1) Affect or emotion, (2) Cognition or thought, and (3) Conation or purposeful action. The scholastic philosophers in the Middle Ages used the respective Latin terms: (1) Capta, (2) Data, and (3) Acta, which today are still in use to varying extents. In the specific context of Communicology, human consciousness thus functions as a simultaneous integration of (1) Awareness, or Preconsciousness, (2) Awareness of Awareness, or Consciousness, and (3) Representation of Awareness of Awareness, or variously, Nonconsciousness, Subconsciousness, Unconsciousness. Jacques Lacan gives us a shorthand version of the three respective functions which he names (1) the Real, (2) the Imaginary, and (3) the Symbolic. Likewise, Charles Sanders Peirce (4.537) describes the semiotic nature of consciousness as

a triadic identity among (1) an Object, the thing expressed or perceived (an Icon), (2) the Representamen, the expressed or perceived sign of the Object (an Index), and (3) the Interpretant, the learned experience of combining the Object and its Representamen (the Symbol). Educational psychologists often summarize the three integrated semiotic states of consciousness as deutero-learning, i.e., "learning how to learn".

3. Basic conceptual models

3.1. Roman Jakobson's Human Science Model in the depiction of Elmar Holenstein (1976: 187), Fig. 1.
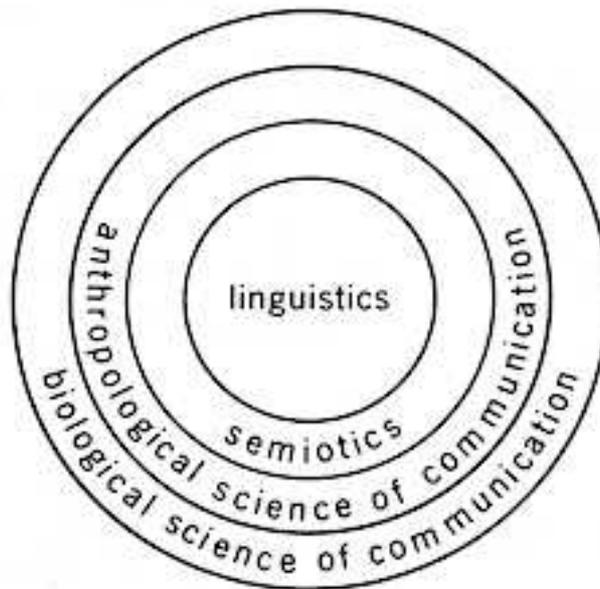
Fig. 1.
LEGEND:
Linguistics = The communication of verbal messages. *Semiotics* = The communication of any messages. *Anthropological Science* = The communication in *Social Anthropology and Economics* (exchange systems); communication of messages implied. *Biological Science* = The ways and forms of communication used by manifold living things.

3.2.   Jakobson's communicology model (adapted from 1960: 353)

CONTEXT
[Referential / Cognitive]

MESSAGE
[Poetic/Articulating]

ADDRESSER-----------------------ADDRESSEE
[Emotive /Expressive] [Conative / Interpretive]

CONTACT
[Phatic/Affective]

CODE
[Metalinguistic/Glossing]

ELEMENTS	*Functions*
ADDRESSER→	Emotive or Expressive Function
Embodiment	(Speaking Person: Grammatical 1st Person)
ADDRESSEE→	Conative or Interpretive Function
	(Spoken to Person: Grammatical 2nd Person)
CONTEXT →	Referential or Denotative; Cognitive Function
Nonverbal	(Spoken of Person: Grammatical 3rd Person)
CONTACT →	Phatic or Connotative; Affective Function
	(Physical and Psychological Engagement)
MESSAGE →	Poetic or "Prague Prism" Articulating Function
Verbal	(Paradigmatic-Syntagmatic Category Reversal)
CODE →	Metalinguistic or Glossing Function
	(Double Articulation)

3.3. Jakobson's language function in communicology

3.3.1. EMOTIVE FUNCTION (embodied addresser)

(1) Speaking Person (Grammatical 1st Person) State of the speaker, affect, bodily comportment; implementation of cognition. (Holenstein 1976: 154).

(2) Indication on the hierarchy of phonic, grammatical, and lexical levels of Distinctive Features.

(3) The Phases of the Speech Act:

Intention
  ↳ Innervation
      ↳ Gradual Production
          ↳ Transmission
              ↳ Audition [Apperception =
                  Husserl's "Pairing"]
                  ↳ Perception
                      ↳ Comprehension

3.3.2. CONATIVE FUNCTION (embodied addressee)

(1) Spoken to Person (Grammatical 2nd Person): Orientation towards Addressee; redundancy features manifest in grammar as the vocative (noun) and the imperative (verb).

(2) Interpretative Function: Occurs earliest in child's language acquisition (155).

3.3.3. REFERENTIAL FUNCTION (nonverbal context)

(1) Spoken of Person (Grammatical 3rd Person): Jakobson rejects the Saussurian principle of arbitrariness; signs have a relative motivation to each other as a cognitive function [Peirce's "Interpretant"] (156).

(2) Jakobson rejects the Saussurian principle of the linear signifier and signified; Jakobson specifies the Denotative Function: ["a diagram is a sign whose own constitution reflects the relational structure of the thing represented"], i.e., "Intralingual translation, Interlingual translation, and Intersemiotic translation" designated by the universal laws of implication (157–159).

3.3.4. PHATIC FUNCTION (nonverbal contact)

(1) Establishing, prolonging, checking, confirming, or discontinuing the linguistic messages in Communication; distinguishing 1st and 2nd Person discourse functions.

(2) Performative function in discourse; the nonverbal interpretative function first to be acquired and successfully employed by the child [155–156].

(3) The double articulation of the units of language (descending and ascending scale):

Syntagmatic Code
↳ Phoneme ⸌
    ↳ Morpheme ⸌
       ↳ Word ⸌
          ↳ Phrase ⸌
             ↳ Sentence ⸌
                ↳ Text / Utterance ⸌
                Paradigmatic Message

3.3.5. POETIC FUNCTION (verbal message)

(1) The Prague Prism Model wherein the logic functions of paradigmatic and syntagmatic axes articulation are *reversible*, i.e., the principle of equivalence:

(2) The characteristics of the axes of language:

Paradigmatic Axis	*Syntagmatic Axis*
Selection	Combination
Substitution	Contexture
Similarity	Contiguity
Metaphor	Metonymy (p. 139
In Absentia	In Praesentia
Code (langue)	Message (parole)
Statics (synchrony)	Dynamics (diachrony) (p. 141)

[Saussure's terms in parentheses]

3.3.6. METALINGUISTIC FUNCTION (verbal code)

(1) Every science has both an Object Language [discourse about extralinguistic entities] and a Metalanguage [discourse about linguistic entities] (156).

(2) Roman Jakobson replaces Ferdinand de Saussure's (1916) "Langue" with Code [metalinguistic function] and "Parole" with Message [poetic function]; Saussure's static dichotomy [digit] becomes Jakobson's dynamic analogue:

 – "For the speaker the paradigmatic operation of selection supplies the basis for encoding";
 – "while the listener engages the syntagmatic combination in decoding the message" (161). The combination of Code and Message is a glossing Double Articulation. "The message and the code can each function both as object referred to (referent) as object used (sign)" (162). The differentiation of Code and Message:

CODE (Langue)   *MESSAGE* (Parole)
Linguistic Norm   Linguistic Utterance
Language as Supraindividual   Language as Individual
Social Endowment   Private Property
The Unifying   The Individualizing
Centripetal Aspect   Centrifugal Aspect
of Language   of Language

(3) Types of Glossing Reference:

TYPE	*SIGN*	*REFERENT*
Circularity	M/M	Message (referring to) Message
	C/C	Code (referring to) Code
Overlapping	M/C	Message (referring to) Code
	C/M	Code (referring to) Message

3.4. Alexander's communicology model (1988 {1972} /1967/: 18).

$$E_1-(b)-CC_1 \underset{(a)}{\overset{(c)}{<}} \begin{matrix} S_1 \overset{|}{|} (d)-Tr-(e)-Rc-(f) \overset{|}{|} S_2 \searrow (g) \\ \\ R_1 \overset{|}{|}-----?-----\overset{|}{|} R_2 \overset{(i)}{\nearrow} \end{matrix} \overset{(g)}{>} CC_2-(h)-E_2$$

Encoding Phase	Transmitting-Receiving Phase	Decoding Phase
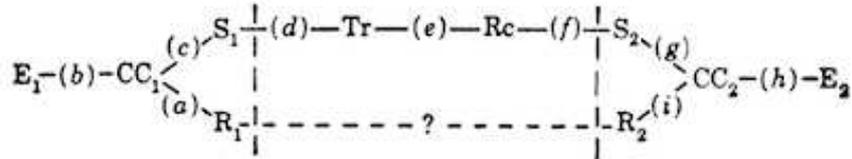
Symbolic Notation:

E1   = The Background Experience & Attitude of the Communicator
CC1   = The Concept of the Communicator
S1   = The Symbol(s) used by the Communicator
R1   = The Referent(s) as Perceived or Imagined by the Communicator
S2   = The Symbol(s) as Understood by the Communicatee
R2   = The Referent(s) as Perceived or Imagined by the Communicatee
CC2   = The Concept of the Communicatee
E2   = The Background Experience & Attitude of the Communicatee
Tr   = The Transmitting Device, Mechanism, Medium of Expression
Rc   = The Receiving Device, Mechanism, Medium of Perception
?   = The Mediation Possibility of a Relationship as Response (Verbal)
            Reaction (Nonverbal)
a – i = Specific Boundary Relationships that are Necessary (validity) and
            Sufficient (reliability) Conditions in the Communicological
            Process Failures of the process are listed below
----   = Space/Place and Time/Moment Link, Connection, Relationship

3.5. Alexander's model: Functional failures in human communication where misunderstanding displaces understanding

(1) Failures in Conceiving and Encoding (Signification = Language System;

(**Message** → Code)

Note: (a) through (i) letter designations match the diagram above]

(a) Referent: Epistemic-Pragmatic Failure from forming the wrong idea by the communicator maybe due to:

  – Unclear Perceptions (e.g., mistaking a "cat" for a "dog").
  – Improper Conceptualizing (e.g., mistaking a cardinal ["1"] for an Ordinal ["first"] number).
  – Wrong Application of a Properly Conceived Idea (e.g., taking Earth to be a perfect sphere).

(b) Experience: Epistemic-Emotive Failure because of Preconceptions on the part of the Communicator may be due to:

  – Lack of Appropriate Background Experience.
  – Inadequate Education.

(c) Symbol: Semiotic-Semantic Failure in Encoding (Using the Wrong Symbols) may be due to:

  – Inadequate Knowledge of the Symbol System (e.g., saying "dog" when one means "cat").
  – Using Ambiguous Symbols, or Symbols that are apt to be unfamiliar to the Communicatee, either intentionally (deception) or not intentionally (mistake).

(2) Failures Due to Expression (Transmitting) and Perception (Receiving).

(d) Physiological Failures of the Communicator (e.g., misarticulation, stuttering).

(e) Mechanical Failures in Transmitting and Receiving (e.g., mispronunciation, static).

(f) Physiological Failures of the Communicatee (e.g., being hard of hearing, unfamiliar accent).

(3) Failures in Decoding and Discovering the Correct Referent (Meaning = Speech System; **Code** → Message).

(g) Symbol: Semiotic-Semantic Failure in Decoding (Using the Wrong Concept from the Symbols Received) may be due to:

  – Inadequate Knowledge of the Symbol System Used by the Communicator (e.g., hearing a foreign or unfamiliar language).
  – Not Recognizing All of the Implications of the Symbols Used (e.g., not detecting irony in the speaker's tone of voice).

(h) Experience: Epistemic-Emotive Failure because of Preconceptions on the Part of the Communicatee (e.g., having a misconception of geographical orientation, which leads to a failure to understand directions; or, having no experience with an object which is being described to one).

(i) Referent: Epistemic-Pragmatic Failure in Finding the Correct Referent (e.g., failure to get from the correct, but too general, concept to a specific referent)

4. Semiotic systems (codes) in communicology

SYSTEM TYPE	MODALITY TOKEN	MEASURE TONE	

EIDETIC ("verbal") CODES: (Sign types: Symbol, Index)

(I) LINGUISTICS	Concept	Unit of Articulation	(Synthesis)
	[Apposition]	[Analogue: Both/And]	[e.g., Grammar System]
(II) MATHEMATICS	Concept	Unit of Measure	(Analysis)
	[Apposition]	[Digital: Either/Or]	[e.g., Number System]
(III) LOGICS	Concept	Unit of Value	(Synaesthesia)
	[Opposition]	[Digital: If/Then]	[e.g., Symbol System]

EMPIRICAL (nonverbal) CODES: (Sign types: Icon, Index)

(IV) PROXEMICS	Space	Unit of Length
(V) CHRONEMICS	Time	Unit of Duration/Displacement
(VI) OCULARICS	Sight	Unit of Shape/Color
(VII) KINESICS	Action Motion	Unit of Change/Choice
(VIII) HAPTICS	Tactility	Unit of Intensity/Placement
(IX) VOCALICS	Sound	Unit of Orality/Aurality
(X) OLFACTORICS	Smell/ Taste	Unit of Density

Cf. Peirce's Normative Logic for Semiotics (4.537): Sign = Type – Token – Tone:

For a detailed discussion of the various semiotic codes see Lanigan (2010a). Alexander (1988) takes the grammatical, mathematical, and logical structure of English as his basic example of how semiotic codes work in human communication and rational thinking. The analysis of human values and symbolic communication is the larger applied cultural example in Urban (1939).

4.1. Defining semiotic codes and hypercodes

4.1.1. *EIDETIC SYSTEMS*: Symbol Code Systems ("verbal") consisting of concepts arranged by logical function: Apposition [two things connected equally to a third thing] and Opposition [one thing versus another thing].

(I) LINGUISTICS: An eidetic code based on the apposition of units of articulation [both vowels and consonants make words] using an analogue logic (Both/And) for synthesis [Parts add up to a Whole], e.g., a grammar system such as American English.

(II) MATHEMATICS: An eidetic code based on the apposition of units of measure [+, -, ±, x, ÷, =] using a digital logic (Either/Or) for analysis, [Whole is divided into Parts], e.g., a number system such as the Arabic system: 0,1,2,3,4,5,6,7,8,9.

(III) LOGICS: An eidetic code based on the opposition of units of value [represented by numbers, letters] using a digital logic (Either/Or) for synaesthesia, e.g., a notation system such as the Roman or Greek alphabet.

4.1.2. *EMPIRICAL SYSTEMS*: Icon and Index Code ("nonverbal") Systems consisting of human sensations arranged by Embodiment Modalities: Space, Time, Action/Motion, Sight, Tactility, Sound, and Smell/Taste.

(IV) PROXEMICS: Space as a semiotic system of communication consisting of three subsystems:
(1) Dynamic Feature ("zones of interaction") Space:
(a) Intimate Space = 0-to-1.5 ft.,
(b) Personal Space = 1.5-to-4 ft.,
(c) Social Space = 4-to-10 ft.,
(d) Public Space = 10-to-40 ft.

(2) Semi-Fixed Feature ("movable object") Space: For example,
   (a) Jewelry/Tattoo,
   (b) Clothing,
   (c) Tools/Toys,
   (d) Furniture.
(3) Fixed Feature ("immovable object") Space: For example
   (a) Wall,
   (b) Room,
   (c) Building,
   (d) Campus.

(V) CHRONEMICS: Time as a semiotic system of communication consisting of three subsystems:
(1) Consciousness (Modes of Time Experience):
   (a) Intimate Time = Embodiment,
   (b) Personal Time = Duration,
   (c) Social Time = Sequence,
   (d) Public Time = Behavior.
(2) Causality of Time Experience:
   (a) Artifact Formal Time,
   (b) Sensation Interval Time,
   (c) Mentifact Informal Time,
   (d) Circadian Cycle Time.
(3) Cultural Time:
   (a) Diachronic States = Displaced Point Time,
   (b) Synchronic Actions = Diffused Point Time.
   (c) Monochronic Behavior = Situation/Action,
   (d) Polychronic Behavior = Group/Activity.

(VI) KINESICS: Action/Movement (Kinesiology) of the human body as visually perceived in a semiotic system of communication:
   (a) Eye Movement,
   (b) Head/Face Action,
   (c) Gesture/Body Parts Action,
   (d) Posture/Whole Body Movement.

(7) OCULARICS: Physical Appearance of the human body as visually perceived in a semiotic system of communication:
   (a) Body Concept,

(b) Physical Body Types,
(c) Body Adornment (e.g., clothing),
(d) Body Alterations (e.g., piercing).

(8) HAPTICS: Tactility and Touch, especially the expression or perception of immanent physical contact on the human body as a semiotic system of communication (= 0–Proxemics),
(a) Location on the body,
(b) Duration as a temporal-emotional reaction,
(c) Intensity on a soft-to-hard analogue scale,
(d) Contact and Non-Contact Cultures.

(9) VOCALICS: Nonlinguistic Sound Production (oral expression) and Reception (aural perception) as a semiotic system of communication:
(a) Voice Contour,
(b) Human Speaker Intent and Emotion,
(c) Voice interpretation by Animals,
(d) Voice recognition by Machines.

(10) OLFACTORICS: Smell – Taste synaesthesia where chemical detection and integration is a semiotic system of communication; the primary code for Memory:
(a) Bitter,
(b) Sour,
(c) Sweet,
(d) Sweet and Salty.

4.1.3. *HYPERCODE*: The System of Code Levels that can be applied in any given code system:
(a) *Code* = a system of units,
(b) *Code Switching* = using units from one code in the system of a different code,
(c) *Undercode* = Using fewer units of a code than normal,
(d) *Overcode* = Using more units of a code than necessary.

4.2. Signs and code systems in applied communicology

Prior to discussing two examples of the above ten code systems, it will be useful to review briefly the basic concepts of the sign as the constituent element in all codes. Signs are relations and units of

expression and perception in semiotic systems of communication, whether human, animal, machine. Keep in mind that communication systems operate at a lower level of specification than language per se. This is to say, the most complex semiotic system is composed of linguistic signs, followed by the more general mathematical signs, and the most general of all, logical signs. From the perspective of increasing theoretical complexity, there are three theory levels of system complexity for the sign definition.

First, Ferdinand de Saussure contends that a Sign has two parts, a *Signifier* a *Signified*, which mutually imply each in the mind of its user. Second in complexity is Louis (Trolle) Hjelmslev (1963 /1961/ [1953] {1943}]) who treats, however, the equivalents of *Signifier* and *Signified* as two separate "functives" united by a sign function, on the one side – the expression form and, on the other side – the content form, which are realized in two kinds of substances, namely, the substance of perceivable expression and the substance of inferable content. Third and most complex is the definition of Charles Sanders Peirce: A Sign is a relationship called an Interpretant, between a Representamen (of Expression) and an Object of (Content) Reference. "A sign, or representamen, is something which stands to somebody for something in some respect or capacity" (Peirce 1931–1958, 2.228).

Peirce's basic formulation grounds a logic consisting of 66 Sign Types, the main three being: (1) *ICON* – a relationship of Similarity or Resemblance which is the expressed or perceived Object; An example would be a Photograph (similarity) or Painting (resemblance) used to represent (efficacy) a person (agent). (2) *INDEX* – a relationship of Contiguity or Connection which is the expressed or perceived Representamen. One example is recognizing (efficacy) a pair of your own (agency) hand gloves (contiguity) or that a chair (efficacy) belongs with (connection) a desk (agent). (3) *SYMBOL* – a relationship of Motivation or Arbitrariness which is the expressed or perceived Interpretant. For example, recognizing that a drink machine takes only quarters (motivation) and knowing that the machine will work or not (arbitrariness).

Peirce's semiotic system also allows a phenomenological application that refines the perception of three more important signs categories that are in common use in the human sciences as a qualitative logic for validity and reliability: (1) *Type* is an eidetic category that does not exist

itself, but determines things that do exist empirically, e.g., "a class (= Type) of students (= Tokens)." (2) *Token* is an individual member of a Type, e.g., "the student in the class". (3) *Tone* is a significant characteristic that marks the uniqueness of a Token, e.g., Peirce's (4.537) example of "the student's tone of voice". Keep in mind the fact that all signs function in communication by combining agency (as the Signifier) with efficacy (as the Signified). With an understanding of the constitutive parts of a sign, we may now turn to the more complex subject of sign-systems or Codes. All semiotic codes fall into one of two typologies: Eidetic and Empirical. As we define these codes, the various logics and applications will be illustrated.

4.3. The eidetic domain of human thought

Eidetic Codes are symbol code systems ("verbal") consisting of concepts arranged by logical function: Apposition [two things connected equally to a third thing] and Opposition [one thing versus another thing]. There are three such systems used by human beings as a function of embodied consciousness:

(I) *Linguistics* which is an eidetic code based on the apposition of units of articulation [both vowels and consonants make words] using an analogue logic (Both/And) for synthesis [Parts add up to a Whole], e.g., a grammar system such as American English.

(II) *Mathematics* which is an eidetic code based on the apposition of units of measure [+, -, ±, x, ÷, =] using a digital logic (Either/Or) for analysis, [Whole is divided into Parts], e.g., a number system such as the Arabic system: 1,2,3,4,5,6,7,8,9 over 0.

(III) *Logics* which is an eidetic code based on the opposition of units of value [represented by numbers, letters, cyphers, etc.] using a digital logic (Either/Or) for synaesthesia, e.g., a notation system such as the letters of the Roman or Greek alphabet that blend the many sound values into one category such as the written letter "A" which stands for a vary large number of different sounds. Keep in mind that eidetic codes are structures or relationships of human agency which are comportment by the Self after expressing empirical codes, i.e., verbal behavior follows nonverbal behavior as Self communication (encoding).

4.4. The empirical domain of human thought

Empirical Codes are icon and index sign-systems ("nonverbal") consisting of human sensations as perceptions/expressions arranged by human Embodiment Modalities: Space, Time, Action/Motion, Sight, Tactility, Sound, and Smell/Taste. These empirical codes are structures or relationships of efficacy of the Self to be perceived by the Other prior to engaging eidetic codes as communication (decoding). At this point, let me briefly define and illustrate the main components that constitute the content or subject matter of each empirical code system (nonverbal codes). Remember, the taxonomy of codes is given in the table above.

4.4.1. The applied example of the proxemic code

The code named **Proxemics** originated with the research of Edward Hall (1959) and has become the foundational standard for creating a *rubric for all the other empirical systems.* This is to say, Proxemics divides into four zones of use space that are an efficient way to mark the four areas of application and subdivision behaviors in the other codes as well. Please note that the empirical descriptions apply only to American (USA) cultural practice and will vary in other cultures. Proxemics is a code defined as a semiotic system of communication consisting of four spatial zones of human embodiment within three subsystems:

(1) *Dynamic Feature Space* is a subsystem that consists of *four zones* of human interaction, typically illustrated by descriptions of two persons within a spatial context of dyadic interaction, (a) *Public Space* is the physical distance of 10-to-40 ft. between people. Often called "greeting space", the 40 ft. mark signals engagement with another person and initiates a "recognition or not" decision for interpersonal communication. At 25 ft. there is mandatory recognition and each person is expected to acknowledge the other with a gesture ("wave hello") or single word verbalization with higher than normal voice as "HELLO!". At this distance, contact is strictly whole body vision and there is no chance of physical contact. Thus, space is the agency and the behavior in the space is efficacy for human communication, (b) *Social Space* is 4-to-10 ft. and commonly is called "work space" since this zone is typical of most people's work area in any given job environment. The chief characteristic of this space is that person's must take one full step to be in physical contact with the other person. There is ample time to recognize that you

could be touched by the other person. Normal voice levels of verbal conversation take place, and verbal warning are expected to precede action, such as saying "hello" before you shake hands, (c) *Personal Space* is the distance of 1.5-to-4 ft. and is marked by one's ability to reach out with the arms and hold the other person, a parent hugging a child for instance. Verbalization is softer and informal than normal. (d) *Intimate Space* is the range 0-to-1.5 ft. where zero marks actual touching (initiating the Haptic Code). At most, a whispered word or phrase marks the 1.5 ft. boundary and there is no verbalization at the point of contact. In fact, verbalization creates distance in this zone because silence is expected. For example, when to people are about to kiss, silence and closed eyes are expected, yet verbalization with open eyes will cause immediate negative reaction (a move away to create distance, because the rules of personal space are being invoked as a zone code switch!).

(2) *Semi-Fixed Feature Space* is the second Proxemic subsystem and is usually defined by moveable objects in the spatial unit. The typical example is furniture in a room where the spatial unit is the size and shape of the room together with the placement of its doors and windows (both are usually moveable as well). The furniture itself represents the equivalent of the *Public Zone* in the dynamic space rubric, whereas the *Social Zone* is exemplified by use objects such as toys or tools. The *Personal Zone* is illustrated by the selection and use of clothing and often functions as a marker of the person's cultural commitments. Last the *Intimate Zone* is where people display items like jewelry (temporary) or family photographs (permanent).

(3) *Fixed Feature Space* is the third subsystem and defines the characteristic of immovable objects constituting and designating space units. Architecture is the discipline that studies this type of communication. Following the now familiar rubric, *Public Space* can be indicated by a spatial gestalt such as a university campus, implicit in the American (USA) culture, yet explicit in China where the area is contained by gated walls. Within the campus one will find buildings signifying *Social Space.* People move from the social to the domain of *Personal Space* as they enter the classroom. One's location as a functional part of *Intimate Space* is the wall you choose to sit near. To recap, the type of subsystem space (dynamic semi-fixed, fixed) determines the efficacy of the code, while the zone selection (public, social, personal, or

intimate) determines the agency of the person utilizing space to communicate.

4.4.2. Proxemics table (USA cultural example)

Typology of Space:	Sign Type	Sign Function:	Cognate Codes:
❶ **Dynamic Feature:** *[INTIMATE]*	**Symbol**	**Interpretant**	**[Pattern; Tone]**
Body Signifies Zones:	[Arbitrary Motivated]	[Comfortable; Uncomfortable	Chronemics Vocalics
4. Public	10-to-40 ft	Acknowledgment	Ocularics
3. Social	4-to-10 ft.	Work	Kinesics
2. Personal	1.5-to-4 ft	Physical Relationship	Haptics
1. Intimate	0-to-1.5 ft.	Sexual Relationship	Olfactorics
❷ **Semi-Fixed Feature:** *[PERSONAL]*	**Index**	**Representamen**	**[Isolate; Token]**
Moveable Objects Signify Zones:	[Contiguity; Connection]	[Ideal; Surreal]	Chronemics Vocalics
4. Public	Furniture	Appropriate Activity	Ocularics
3. Social	Tools/Toys	Group Affiliation	Kinesics
2. Personal	Clothing	Identity for Other	Haptics
1. Intimate	Jewelry/Tattoo	Self Identity	Olfactorics
❸ **Fixed Feature:** *[SOCIAL]*	**Icon**	**Object**	**[Set; Type]**
Immovable Object Signifies Zones:	[Similarity; Resemblance]	[Actual; Real]	Chronemics Vocalics
4. Public	Living Room	Stranger Use Space	Ocularics
3. Social	Kitchen	Food Use Space	Kinesics
2. Personal	Bedroom	Body Use Space	Haptics
1. Intimate	Bathroom	Body Function Space	Olfactorics
❹ **Cultural Feature for Space:** *[PUBLIC]*	*NON-CONTACT*	*= Differential*	*Space (USA)*

Territory	[Similarity;	[Actual;	Chronemics
Signifies	Resemblance]	Real]	Vocalics
Zones:			
4. Public	Park	Stranger Use Space	Ocularics
3. Social	Neighborhood	Resident Use Space	Kinesics
2. Personal	Street	House Use Space	Haptics
1. Intimate	Domicile	Home	Olfactorics
		Function Space	

4.4.3. The applied example of the haptic code

The eighth major empirical code is **Haptics** which is tactility and touch, especially the expression or perception of immanent physical contact on the human body (= Zero-Proxemics) as a semiotic system of communication. The interpretation of Haptic zones is determined on the basis of four measures:

(1) *Public Haptics* is determined by the type of culture in which you live, Contact or Non-Contact. Although the USA is an egocentric [individual orientation] culture and P. R. China is a sociocentric [group orientation] culture, both cultures are non-contact, meaning people do not touch in public nor do they generally show personal emotion. Sometimes one nation has major cultures differences. For example in the the United Kingdom, the English are a non-contact culture while the Scots and Welsh are contact cultures.

(2) *Social Haptics* is a measure of intensity on a soft-to-hard analogue scale. Most cultures have very specific rules about the intensity scale, such as "patting" versus "spanking" versus "hitting" a child. On the other hand, adults frequently have problems of interpretation such as the difference between "serious" and "play" body "grabbing".

(3) *Personal Haptics* is indicated by the duration of touch as a temporal-emotional reaction. For example, the longer an American holds a handshake (usually 3 seconds and no more than three shakes up and down), the more personal the connection to the other person.

(4) *Intimate Haptics* is measured by the location of touch on the body. The major differentiation here is between sexual and non-sexual touching. Cultures have strict taboos against certain types of touching and also have strict rules of appropriateness that pertain to age, gender, and situation. The Heslin Scale (1974) is usually used to specify the social category appropriateness of such touching in the USA: Functional

or Professional touch, Social or Polite touch, Friendship or Warmth touch, and, Love or Sexual Arousal touch. As in most cultures, the last category is heavily regulated by both civil and religious law.

4.4.4. Haptics table (USA cultural example)

Typology of Space:	Sign Type	Sign Function:	Cognate Codes:
❶ **INTIMATE** **Feature:**	**Symbol**	**Interpretant**	**[Pattern;** **Tone]**
INTENSITY **Signifies** **Zones:**	[Arbitrary; Motivated]	Sexual Arousal] *{Heslin Categories}	Chronemics Vocalics
4. Public	Radiant Heat	Body Awareness	Ocularics
3. Social	Radiant Heat	Gender Awareness	Proxemics
2. Personal	Contact Heat	Sexual Awareness	Kinesics
1. Intimate	Contact Heat	Self Awareness	Olfactorics
❷ **PERSONAL** **Feature:**	**Index**	**Representamen**	**[Isolate;** **Token]**
DURATION **Signify** **Zones:**	[Contiguity; Connection]	[Love; Intimacy]	Chronemics Vocalics
4. Public	Contact Immanent	Body Awareness	Ocularics
3. Social	Contact Clothing	Gender Awareness	Proxemics
2. Personal	Contact Body Part	Sexual Awareness	Kinesics
1. Intimate	Contact Skin	Self Awareness	Olfactorics
❸ **SOCIAL** **Feature:**			**[Set;** **Type]**
LOCATION **Signifies** **Zones:**	[Similarity; Resemblance]	[Social; Polite]	Chronemics Vocalics
4. Public	Visible Body Part	Body Awareness	Ocularics
3. Public	Visible Skin	Gender Awareness	Proxemics
2. Public	Invisible Body Part	Sexual Awareness	Kinesics
1. Public	Invisible Skin	Self Awareness	Olfactorics
❹ **PUBLIC** **Feature:**	**Icon**	**Object**	**[Set]**
CONTACT **Signifies** **Zones:**	[Similarity; Resemblance]	[Functional; Professional]	Chronemics Vocalics

4. Public	Anyone Touch	Density; Flight Reaction	Ocularics
3. Public	Friend Touch	Interaction Start	Proxemics
2. Public	Parent Touch	Gender Reaction	Kinesics
1. Public	Self Touch	Sexual Reaction	Olfactorics

5. Communicology as human science

Human Science names the scientific methodology and subject matter of those states of consciousness and behaviors that we call human, as opposed to the objects studied by the physical sciences whose rubric is human sensation of those objects. Communicology is the most foundational of the human sciences because the eidetic sciences of Linguistics, Mathematics, and Logics combine in one human process of embodiment (Lanigan 2010b). While it is commonplace to make the human sciences synonymous with the "humanities", the "liberal arts", or even with the "non-human" in a religious context, it is important to avoid these ideological connotations as Roman Jakobson has reminded us. As Urban (1939, p. 255) suggests, "The fundamental notion here is that of common experience—something shared by individual minds which makes possible intelligible communication". Practical research applications are quite extensive, but two studies are especially recommended: (1) Steven Cushing's (1994) study of aircraft crashes caused by communicological misunderstandings, and (2) Cavalli-Sforza's (2000 {1996} [1996]) study of biological genetics and cultural transmission by language.

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On the Discursive Nature of Human Interactions in Linguistic and Cultural Ecosystems

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The subject matter of this search of innovatory lectures for language and culture courses will constitute a discursive description of human interactions discussed in relation to semiotics as an academic discipline investigating the nonverbal and verbal behavior of man in terms of products and processes of meaning creation and meaning utilization. With respect to the notional content of the title it will be indispensable to specify the understanding of discourse as the realization of language and culture in human interactions which contribute to the formation of ecologically determined systems of communication.

1. Discursivism as an investigative perspective

To begin with, discursivism will be regarded here as an epistemological position of scientists who analyze their investigative object from a discourse-oriented perspective. It is assumed that an epistemological analysis of a given object of a scientific discipline consists in the examination of its ontological status and gnoseological approachability. To determine the scope of the selected perspective, the notion of discourse will be explained in terms of relational properties of *meaning* bearers or *meaning-processing* activities embedded into the social roles of communication participants depending upon the rules of language and culture.

The notion of discourse will be placed against the background of the distinctions made by philologists in a broader context of social sciences. Practitioners of philological sciences, linguists and theoreticians of literature, refer the term *discourse* above all to the socially and culturally determined properties of the types of *texts* or *text-processing* activities

characterizing the communicative domains of language-use in the human-life world. But those who study the semiotics of human communication, might see discourse as a material manifestation of language and culture in sensible meaning bearers, defined in terms of text-like objects, playing the semiotic functions of indicating, signaling, appealing, symbolic, iconic, i.e., pictorial or mimetic signs in nonverbal and verbal behavior of communication participants.

2. Discursive linkages as aggregations of communicating selves

Seen from the perspective of cultural-communicational sciences, discourse is to be considered in terms of semiotic codes and processes that link individual communicating selves taking part in group interactions, as observable persons and inferable subjects, into interpersonal and intersubjective collectivities when they create and interpret the meanings which are embodied in material bearers forming the nonverbal or verbal means and modes of human understanding. The respective semiotic objects occur as the realization of language and culture in various domains of human life-world, determined by their functional circles, interest spheres or thematic preferences, etc., such as, e.g., family, neighborhood, market, festival or carnival, magazine, school, church, media, office, bank, parliament, army, law, courtroom, prison, hospital, communication roads, information centers, feminism, anti-colonialism, green peace movements, and the like.

To establish a typology of discursive linkages as aggregations of communicating selves into discursive communities who interact in various domains of human-life-world, it will be necessary to specify the common tasks that they realize for the satisfaction of their survival needs and cultural values, as well as the fulfillment of public requirements and environmental conditionings. Accordingly, various occupational domains of social services create the basis for the distinction of discursive linkages, such as: food and utility supply, commodity and public transportation, manufacturing, industrialization, advertising, marketing, trading, canalization, sanitation, waste removal, road and shelter building, designing, renovation, housing, hostelling, education, health-caretaking, hospitalization, interment, relaxation, recreation, gardening, defense, penalty, controlling of morality or standard conduct, exclusion, elimination, inclusion, incorporation, custody, arrest, taxation, banking, civic

gathering, public corporation, municipality service, governing, administerring, tourisms, and the like.

Exposing the role of language and culture in the realization of communicational tasks, one may take into consideration a number of the so-called functions of speech, communication, texts or signs, as for example: argumentative, cognitive, collaborative, communicative, competitive, conative, conflictive, controlling, convivial, deceptive, deferential, degrading, delimitative, diacritic, discriminating, distortive, emotional, enculturating, evocative, excluding, experiential, expressive, heuristic, heuristic, ideational, identifying, imaginative, imaginative; impressive, including, informational, informative, instrumental, instrumental, interactional, interactional, interpersonal, interpersonal, logical, ludic, manipulative, metalingual, persuasive, phatic, poetic, pragmatic, prevaricating, regulatory, regulatory, representative, ritual, semantic, separating, significative, stimulative, symbolizing, textual, transactional, unifying, etc

Moreover, both linguistic pragmatics and the pragmatics of social communication expose the interactive goals realized communication participants through the content of verbal and nonverbal meaning bearers, such as, e.g. asking for, giving and/or receiving help, advice, opinion, suggestion; showing tension or tension release, solidarity, unity, commonality or discord, conflict or accommodation, cooperation or competition, contempt, disrespect or admiration, appreciation, approval, disapproval; exercising authority, power, control, influence, supremacy, pressure.

Bearing in mind the classificatory approach to speech acts, extended in a broader context of culture to communicational events, one might take into consideration the semiotic properties of communicators that are determined by such task- or purpose-, or goal- or aim-in-view-oriented acts as, e.g., accepting, accusing, admiring, advising, agreeing, announcing, appealing, applauding, approving, arguing, asking, asserting, begging, calming, cheering, claiming, clarifying, complying, confirming, congratulating, counseling, consoling, cursing, defending, demanding, denying, disagreeing, emphasizing, encouraging, evaluating, falsifying, flattering, greeting, illuminating, informing, instructing, inviting, joking, laughing, maintaining, mocking, noticing, notifying, obeying, observing, offering, ordering, pleasing, praising, promising, pronouncing, proposing, quarrelling, reassuring, recommending, refusing, rejecting, repeating,

reporting, reprimanding, scorning, stating, suggesting, thanking, threatening, verifying, warning, welcoming,

Insofar as significative-communicational systems are constituents of "human life-world", one can expose their properties in the light of disciplines that study the ecological factors influencing the life of human individuals as sign-creators and sign-utilizers. While focusing on communicative selves who aggregate into particular ecosystems located at various levels of group stratifications, one may study their behavior as semiotic properties of individuals and collectivities determined by the interrelationships of affinity, ethnicity, occupation, religious conviction, political or economic status, etc. Thus, on account of various forms of interactions, the societal ecosystems in question might be examined within the scope of the so-called ecology of discursive communities in relation to their constitutive elements as parts of linkage systems, individuals playing certain roles of participants in group communication, nonverbal and verbal means, channels and communicational settings.

One should stress, however, that the ecological linkages, as constituents of larger communities united through common tasks, develop due to the interactions between its members. The occurrence of interaction can be noticed when the products of human behavior and environmental props are observable as semantically relevant objects linking participants of communication with each other. However, the interpretation of observable facts, that is, the ascription of meaning to them in terms of referential semiotics, either by communication participants or by researchers, can only be based on subjective inferences.

Investigating a semiotic network formed within an ecosystem of communicating selves and their linkage aggregations, one may notice that the manifestation forms of nonverbal and verbal meaning bearers, which are unequally put into use, appear to be polymorphous when they are formed in dependence on their environments. As such, in relation to sources and/or destination of information, these meaning bearers occur on various strata of society in a twofold manner, namely, as relatively changeable practices, and also stabilizing patterns of interpreted discourses.

3. Praxeological and axiological formulations of sign and meaning

Thus, the subject matter of the domain studied by human semiotics will be seen as constituting the typological approach to the linkage-formation potential of sign-and-meaning processing and sign-and-meaning interpreting activities of individuals who communicate while utilizing the objects found in the ecological systems of their life-world as functional tools or valuable goods of culture. In view of that, culture is seen here as a set of praxeosemiotic and axiosemiotic regularities that occur between the meanings of functions or values and become realized in nonverbal and verbal products of the activity and attitudes of human beings which co-determine and condition the modes of their life and behavior. Exposed in such a human-centered theory of culture is the role of a subject who acts as a meaning-utilizer or meaning-evaluator, and who nominates and subsumes the objects of culture as signs of purposes or needs.

In the semiotic activity of human beings, acting either as senders or receivers if messages, one can, therefore, distinguish two manifestation forms of meaning-nomination and meaning-subsumption, on the one hand, from the viewpoint of praxeology, and on the other, from the viewpoint of axiology. The praxeosemiotic nominations and subsumptions are connected with the ascription of functions to the objects hitherto being not useful for certain purposes. In turn, the axiosemiotic nominations and subsumptions result in the transfer of products and behavior of people to the realm of cultural objects, which is not necessarily connected with their usefulness.

However, there is no contradiction between a function-and-task-oriented approach and a value-and-need-oriented approach to language and culture. Both praxeological and axiological formulations of sign and meaning, as one may deduce from the interpretation of constituents depicted in Figure 1, reveal only an aspectual difference between the same cultural objects which are significant for the subjects of culture either from the viewpoint of their function or value.
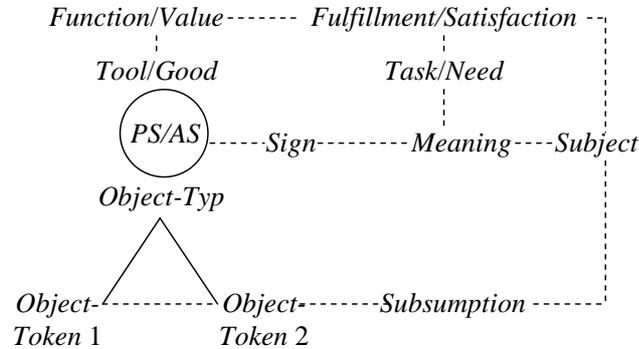
Figure 1. The tool and good as a sign in the praxeosemiotic
and/or axiosemiotic sphere of cuture

For the aims of specific interpretation, the particular terms included in Figure 3 have been defined as follows: *Object* is a perceivable thing or event in a "praxeosemiotic" or an "axiosemiotic" sphere of culture; *Subject* is a meaning-utilizer (meaning-creator, meaning-receiver), to be understood as a subject of culture (i.e., a living system with an ego-quality), who subsumes and utilizes objects of culture (Object-Token 1 and Object-Token 2) under the Object-Type of either a praxeosignificate (*PS*) or axiosignificate (*AS*); *Praxeosignificate* is a functional object of culture, regarded as a significant tool, i.e., a sign of function; *Axiosignificate* is a valuable object of culture, regarded as a significant good, i.e., a sign of value; *Tool* is an object of culture which serves a certain function enabling the fulfillment of a subjective task of a meaning utilizer; *Good* is an object of culture which possesses a certain value enabling the satisfaction of a subjective need of a meaning utilizer; *Sign* is an object of culture having meaning for the subject of culture because of something. *Meaning* is the significance of an object of culture for the subject of culture with respect to its relevance for being subsumed under a sign of function, i.e., apraxeosignificate or a sign of value, i.e., an axiosignificate); *Function* is a role which is played by a tool while serving a task oriented purpose intended by a subject of culture; *Value* is a relational property of an object of culture that satisfies a subjective need of a subject of culture; *Task* is a purpose which should be fulfilled, or an aim in view which means, for the activity of o subject of culture an impulse to utilize a tool for performing a serviceable function; *Need* is a systemic lack of an organism to be satisfied which means for the activity

of a cultural subject an impulse to restore a disturbed equilibrium in his or her biological urges, psychological wants, desires or social expectations; *Fulfillment/Satisfaction* is the utilization of a tool or a good which is significant for a certain task or a need of the subject of culture with respect to its function or value; *Subsumption* is a semiotic nomination and recognition of the object-token 1 with object-token 2 as identical with the general properties of the object-type.

As it results from the interpretation of terms included in Figure 3, an object of culture can possess, apart from its pragmatic functionality, an axiological significance. In the same communicational context, a "praxe-otic" act or an "axiotic" act may be accompanied by a semiotic act when a cultural object enters into a new relation with the subject of culture. The ascription of meanings to objects hitherto known as natural or cultural with regard to their functions or values contributes to the creation of new things in an epistemological sense and transferring them to another class of reality.

In the investigative field of human semiotics, the subject of a scientist's interest encompasses the semiotic properties of communicating selves that are relevant for the realization of their communicational tasks or the satisfaction of their needs considered on the one level as the real selves and on the other as participants of social communication. From such a viewpoint, the semiotic phenomena are localized among observable properties of communicating selves as concrete persons within the physical domain. The concept of the physical domain must be counterpoised to that of the logical domain. It seems obvious that, in the investigative field of human-centered semiotics, scientists are not in a position to study the semiotic properties of communicating selves as inferred subjects, which are unobservable. The logical domain appears to be indispensable as a counterpart of the physical domain, as far as the content of intentional communication cannot be directly tested. It may be inferred through the intersubjective knowledge of communication participants. Placed in the logical domain of human signification and communication, the understanding of meaning might be thus specified, as follows: (1) meaning is a subjective construct depending upon an individual who makes it; (2) meaning does not reside in nonverbal and verbal means which individuals produce and transmit for communicating about their emotional and conceptual contents; and, for that reason, (3) meaning cannot be passed on as an entity in the same manner as meaning

bearers; therefore, (4) language and culture as semiotic systems have to be regarded as composed of meaning bearers which trigger communicating activities within the cognitive domains of particular communicating selves; hence, (5) communicating in a given semiotic system is based on the continuous mental processing and interpreting of meaning bearers, which are produced and received; whereas mutually shared meanings happen only to be assumed.

4. Dimensions and autonomy of discursive linkages

Against the background of terminological apparatus of language-centered communicational sciences, it is important to introduce, distinctions between the linguistic linkages and linguistic communities, on the one hand, and discursive linkages and discursive communities, on the other. The relationships between those distinctions is based on the extent of group communication in which individuals take part depending upon the modular view of language as embedded into the culture or the holistic view of culture as including language as one of the systems of meaning bearers belonging to the realm of human semiotics. The boundaries of linguistic linkages and linguistic communities are determined by the use of one and the same language. Discursive linkages and discursive communities, however, may exist even if communication participants use different varieties of the same language or even different languages functioning as mutually translatable for the tasks of communicating selves. Common discourse types are decisive for the mutual understanding between individuals and groups taking part in more or less organized professional or confessional, national or international group communities which are linked by various types of bonds, as, e.g., religious, military, legal, commercial, artistic, industrial, banking, monetary, standardization, and the like.

The use of a human-centered framework enables researchers to treat discursive linkages in terms of dynamic systems with core and periphery, because individual communicating selves as parts of constantly changing collective groupings are dependent upon the ecological variables which determine the modes of their existence and formation into relatively self-governing entities. As far as the lower-order linkages are often subsumed within those of a higher order, any ecologically determined linkage may be described as developing and becoming more or less autonomous from any point of view independently of whether it is incomplete or complete,

with respect to its physical constituents. For example, a typology of discursive linkages distinguished on the basis of their ecological embedding, might consider both hierarchy and inclusiveness of their distance; stronger discursive linkages allow for those which are further from the core of society, and which thus develop to "autonomous agents". One could examine the direction in which long-lasting discursive linkages develop; from heterogeneous discursive linkages to homogeneous discursive communities with stable bonds. As a result, one could observe what types of interacting sub-ordinate groups (along with their particular spheres of influence) evolve in time and space, eventually becoming ethnic, national, religious, professional or natural and cultural ecosystems.

The semiotic properties of communicating selves constantly change because communicating selves as persons participating in discursive linkages, as communicational groups, are dependent upon biological, psychical, social, cultural, and other ecological conditionings which co-determine the modes of their functioning and the direction of their development into interactional systems. Because the discursive linkages of a lower order are situated within the linkages of a higher order, the autonomy principle refers here to the self-government of a small-group applying its own laws and functioning within the larger structures of a particular discursive community.

As a consequence, any ecologically determined linkage might be observed as developing and becoming more or less autonomous from any point of view independently of whether it is partial or complete in character. Interpreted and described in terms of sign-and-meaning-oriented sciences, the relations between communicating selves, as persons and subjects, can serve as a basis for the distinction of various types or kinds of interacting groups in terms of semiotic properties. Thus, a typology of ecologically determined discursive linkages may consider at least six qualifiers positioned under the three stages of their autonomy, as: (1) discreteness and peculiarity, (2) separateness and independence, (3) self-existence and self-reliance. In accordance with these qualifiers of autonomy, one may notice that some linkages are stronger and some are weaker and that stronger linkages may include those which are weaker; similarly, some linkages may be considered as less distant or more distant from the core of an aggregated discursive community. One may examine the conditionings under which the heterogeneous communities

with temporary bonds become more or less homogeneous with permanent bonds. This means, one can find out what types of subordinate groups interacting with each other evolve and establish themselves in time and space into autonomous ecosystems on ethnic, national, international as well as confessional, professional or natural and cultural levels. Considered in another dimension discursive linkages may aggregate into discursive communities of primary or secondary, superordinate or subordinate, active or passive, short-lasting and long-lasting, durable and non-durable, loose and compact types. Hence, each individual might be seen, as a member of various smaller discursive linkages and larger discursive communities determined by their communicative domains of life, and thematic cynosures or ecological niches in which they are formed. In the latter case, each community is determined by extra-communicative factors depending on ecological conditionings of environment, in which the communicating selves as members of group collectivities live.

When we say that a given language and a give culture have autonomized themselves by establishing a unified system of meaning bearers, we should bear in mind the fact that it is only a relative autonomy. While acquiring the state of autonomy, a given language or a given culture rather their standard varieties as opposed to sublanguages and subcultures become independent from their individual members, as a shared means of (inter)lingual and (inter)cultural communication. What has been recognized and shared by communities as a normal state in a given language or in a given culture is imposed upon the members of linguistic and cultural communities by virtue of social sanctions. The pressure of society expressed, for instance, in rejection and acceptance, punishment and reward, or stigma and charisma, decides that the individual participants of communication user adjusts themselves to common rules, without being authorized to introduce any changes in the collective character of the semiotic system formed by conventions of "phatic" communities.

The factor of relativeness explains the occurrence of multilingualism and multiculturalism while differentiating the members of linguistic and cultural communities into minorities and majorities and while indicating that a particular language and a particular culture are subjected, in their genesis and functioning, to collective customs and conventions. It depends upon the agreement of individuals and communities, situated

hierarchically on various societal strata, who contribute to the development of a shared means of communication in the domain of language and culture proportionally to the degree of their standardization and codification.

Thus, language and culture as communicational systems must be detached from individuals in order to provide patterns of standard realizations which have to be followed by descendants of those participants of linguistic or interlingual and cultural or intercultural communication who have given rise to its origins and development. The facts that some communities get rid or are deprived of their own vernaculars or of their local cultures, or that a given foreign language or a given culture can become the property of many discursive communities, speaks also in favor of the idea of separating languages and cultures from individuals and social groups.

5. Existence modes and manifestation forms of language and culture

In determining the autonomous status of language and culture as human-centered systems, the most important problem lies in the selection of an appropriate perspective concerning their existence modes. On account of concrete and mental, static and dynamic, substantial and relational manifestation, the semiotic ecosystems of language and culture may be specified in terms of at least one of six separate existence modes:

(1) Language and culture manifest themselves in collectively accepted patterns of sensible meaning bearers which are transmitted by the source meaning-creators and interpreted by target meaning-utilizers as the nonverbal and verbal means of intersubjective signification and interpersonal communication;

(2) Language and culture sustain themselves in the consciousness of source meaning-creators and target meaning-utlizers as the mental equivalents of sensible meaning bearers being processed and interpreted as nonverbal and verbal means of intersubjective signification and interpersonal communication;

(3) Language and culture recur in the concrete sign-transmitting and sign-receiving activities of communicating persons who possess physiological endowments for the production and reception of sensible meaning bearers as the significative means of interpersonal communication;

(4) Language and culture endure in the mental sign-processing and sign-interpreting activities of communicating persons who possess communicational abilities, which allows them to create and recognize sensible meaning bearers as significative means of interpersonal communication being distinguishable from each other, formally correct, semantically true and pragmatically adjusted to respective contexts and situations;

(5) Language and culture are deducible from socially abstracted networks of the relational values of significative means which are externalized by individual communicators in their concrete sign-transmitting and sign-receiving activities;

(6) Language and culture are assumable from networks of associations between the mental equivalents of significative means and their relational values which are internalized by individual communicators in their sign-processing and sign-interpreting activities.

It has to be noticed that all the enumerated six existence modes of language and culture – in the products of nonverbal and verbal meaning-creation and meaning-utilization, in the processes of sign-transmission and sign-reception, in the processing and interpreting of nonverbal and verbal products as meaning bearers, in the relational values of nonverbal and verbal products being realized in communicative performance and memorized through associations in communicative competence – constitute intraorganismic and extraorganismic properties of communicating persons.

In opposition to communicative performance, communicative competence or networks of associations, which depend upon the physiological and mental capabilities of individual communicators, only the sets of externalized patterns of nonverbal and verbal products, as well as their relational properties, become independent from the will of particular members of certain collectivities when they function as a means of social communication. But in the real world, language and culture as properties of collectivity do not constitute sets of observable data. They may be only assumed as theoretical constructs consisting of the means and contents of interpersonal and intersubjective communication that are typified from observable changes in individuals when they are engaged in communicating activities. What can concretely be singled out are no more than referential behaviors of communicators, and their interpretational practices have to be mentally inferred from the

shared knowledge of communication participants. Thus, in the physical dimension, communicating selves are linked with each other as persons through sensible meaning bearers carried out in their sending and receiving activities, and in the logical dimension, intersubjective links come into being through the mutual understanding of people when the communication participants negotiate and confirm the meaning of nonverbal and verbal means through interpretative practices and referential behavior on the basis of internally concluded commonalities of experience or knowledge about the same domain of reference.

Considering the role of semiotic means in the formation of discursive communities, on the basis of observable and inferable similarities in the referential behavior of human beings and their interpretational activities, one can distinguish two additional existence modes of language and culture where:

(7) Language and culture unite communicating selves into concretely observable, dynamic interpersonal linkages when they produce, emit, perceive and receive sensible meaning bearers through a respective physical channel;

(8) Language and culture can be deduced from the intersubjective linkages that occur between individual communication participants when they understand or interpret received meaning bearers in the same way, referring them to the common extra-linguistic reality known to each other separately.

6. On the idea of discursive competence and identity

Investigating the semiotic properties of man in the domain of language communication, one can distinguish the abilities and knowledge of communicators, labeled as their linguistic competences, which enable them to communicate with others while creating, distinguishing, delimiting, recognizing, interpreting and ascribing the semantic values to verbal means of communication, produced as utterances in respective acts of speech. Linguistic and cultural competences develop as semiotic properties if individuals as a result of their participation in verbal and nonverbal communication. In this context, such communicative abilities are to be expected or developed, as, for example, to compose a scientific or popular article, a poem a novel or an artistic essay, to formulate a report, to prepare an advertisement, slogan, to chose a motto for a particular topic, as well as being able to give a formal lecture or

a ceremonial speech, to say an occasional toast in a festive ritual in which a drink is offered as an expression of honor or goodwill, to deliver a sermon during religious services, to choose appropriate introductory hedges for certain types of utterances, etc. In general, one can say that semiotic properties of communicating selves develop through their participation in different genres of speech and communication. Among the linguistic and cultural competences of communicators, one can distinguish in the next turn, the abilities to choose appropriate verbal and nonverbal means, which, depending in a specific situation upon the aim of leading and fostering the talk, debate or discussion in order to convince someone of something, to persuade someone from something to diminish the impact of an imposition or to mitigate the conflict.

Ending with the notion of discursive competence, I will concentrate on the methodological assessment of the notion of competence as a dispositional property of individuals which enables them to effectively communicate with other individuals as "the significant others" while performing their role-oriented tasks in speech acts under the pressure of collective sanctions. I will also argue that such attributes of human competence as effectiveness and acceptability are connected with the modeling processes of personality traits in the development of inter-discursive and intercultural competence, such as skills and knowledge, in cultural and educational contexts governed by the rules of generationally transmitted traditions and socially construed norms. In search of *genus proximum* of this human property of being competent that implies the possession of required capacity, as skills and knowledge, the original concept of idealized linguistic competence will be confronted with the extended scope of communicative cultural competence, productively borrowed to the domain of language pedagogy and developed as a pre-constructed set of individual qualities under the influence of neighboring disciplines of general and applied linguistics, as psycho- and sociolinguistics, text linguistics, pragmatics, discourse studies or semiotics of communication. It will be observed that such related disciplines as psychology and sociology had their own frameworks that contributed to the broadening of communicative-competence concept, with, e.g., managerial, occupational, instructional, organizational, and intercultural competence, as opposed to general competence. Not to be omitted is the use the term "meta-competence" for relating to referential characteristics of particular types of competencies along with their

cognitive, affective, ethical, functional, personal or behavioral aspects. The subsequent presentations will show that personal competence can be judged, measured, designed or imposed and controlled.

Extending the communicative-competence concept with, e.g., managerial, occupational, instructional, organizational, and intercultural competence, as opposed to general competence, it might be noticed that effectiveness and acceptability of human competence as are also connected with the developmental modeling of ego- and group-specific identity, considered particularly in terms of collective solipsism, i.e., as the self-determination or self-awareness of individuals and groups in their belonging to occupational, organizational, ethnic, national, or international collectivities, and the like. Confronting, therefore, the concepts of communicative properties and subsumptive attitudes it will be shown that both the competence and identity of individuals and groups can be judged and measured, pre-defined and designed, rejected and abandoned, imposed and controlled, etc., in the light of or through the application of respective semiotic tools.

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The Discourse of Ecology: Bridging the Subject-Matter of Natural Sciences and Humanities

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1. Historical background of scientific and social awareness of global ecological changes

It is not easy to date sharply the moment in which a global community has realized, it is time to stop devastation of its natural environment. The consciousness of negative anthropogenic processes in all three ecosphere components – atmosphere, hydrosphere and lithosphere – grew not only among scientist of numerous majors, but already also among "simple" people.

Parallel, two actions have been undertaken almost the same time social and institutional. An exclusive set of wise and rich men – scientists, politicians, creators of culture and leaders of finances, decided to associate in the *Club of Rome (COR)*. The group had decided (1968) to sponsor research devoted to observe selected crucial problems of global dimension and to publish it in a form of reports. The first one *Limits to Growth* appeared in 1971 as an provocative environmental horror – definitely intentionally overestimating negative impact of dramatically growing human population on all fundamental global resources – fossil fuels (energy), water, soil (food), minerals and other. The similar social horror-effect was very likely intended by the UN Secretary General U Thant, who, at the General Assembly of 1968, dramatically presented the crisis of the global environmental situation again chiefly in terms of demography and resources.

The first milestone-type event started a series of COR reports and the second a periodical (about five years) including of environmental issue in

the UN General Assembly agenda, as well as initiating and supervising important global-dimension conferences and other actions. The first of such historical events, retrospectively named the Summit of Earth, was the *UN Stockholm Conference on Human Environment*, where major global environmental conflicts were very precisely listed and commented in terms of emission sources and effects on human beings and nature. After almost 40 years not very many new phenomena have been discovered and published. An UN Declaration was issued.

The second half of decade of '70s brought several other important global undertakings such as the first "mini-global-summit" in Kyoto (1975) devoted to the impact of heavy metals (mercury, cadmium) transported via marine environment to human body and causing numerous lethal cases by exotically sounding illnesses *minemata* and *itay-itay*. The same year a global conference on demography in Bucharest introduced the environmental issue to its scientific program, somehow showing importance of that thematic in various other areas of life problems.

Also a major UN institutions, such as the *World Health Organization* or the *Food & Agriculture Organization*, included environmental issue as an integral component of their structures and activities. Towards the same direction moved others such as the *World Meteorological Organization* or *HABITAT*. A completely new structure established to deal with that important international area was *United Nation Environmental Program (UNEP)*.

Already, the second COR report *Mankind at the Turning Point* (1974) was much more realistic than the first one showing various positive scenarios of future situation in a crucial field of strategic resources. Also other reports in this series dealing with more specific topics, such as learning and especially ecological education, expressed greater concern on searching for positive solutions of critical environmental issues.

The "Cold War" was definitely over in a field of environmental science by establishing the *International Institute for Applied System Analysis* in Laxenberg at Vienna, sponsored by USA and Soviet Union as well as other European countries. This institute, still very active, had produced numerous interesting and important ideas, sometimes on a very tiny borderline between the science and science fiction or better scientific futurology.

The already mentioned international activities for the sake of ecology in '70s evoked a "chain reaction" not only among scientists, but also became a very popular among politicians feeling a growing involvement of still better educated society also self-organized in ecologically oriented NGOs.

The decade of '80s became, therefore, full of more or less important activities and events difficult to assess and prioritize. But, some of them are definitely again of milestone type worth to be mentioned and at least briefly commented: The Sweden's Prime Minister Olof Palme brought to the international environmentalists' family a new wave of Scandinavian positive thinking and feeling. His assassination had been a great tragedy and loss. Mikhail Gorbachev's *Perestroyka* – a new way of global thinking – appeared to be a first signal of mental changes of this huge exploiter of common ecosystem. Another Scandinavian was Gro Harlem Brundtland a former Prime Minister of Norway – her commission report *Our Common Future* (1987) – was a basic ideological document initiating the *1st Earth Summit in Rio de Janeiro* (1992) and suggesting its agenda.

The Rio de Janeiro *Conference on Environment and Development* appeared to be the most important and fruitful global environmental meeting among all which occurred earlier and … later. Among numerous conventions a specific document was signed by the majority of participating countries – *AGENDA21* – a pending declaration to obey principal ecological rules and to periodically report on their execution. The 2002 summit in Johannesburg was rather a festival gathering of world-wide VIPs; probably that's why it is reported as Rio+10. But, returning to the decade of 1990s apart from Rio, another more semantic than real happening was connected with a wider implementation of the term defined by the scientists as "sustainable development", which substituted the term "environmental protection" for establishing finally its own meaning and the so-called applicative "personality". To confirm the validity of a new ecological approach the *UN Commission for Sustainable Development (UN CSD)* was established in 1996.

In that particular decade, the most memorable was the year 1997 due to the second mini-summit in Japan bringing Kyoto Protocol on CO_2 emission quota. Also UN Secretary reported at the General Assembly concerning realization of the *AGENDA21* obligations, as well as the Council of Europe, joined the Rio resolutions by proclaiming the

Amsterdam Treaty. The last act was followed (2001) by the Goeteborg Declaration – *Sustainable Europe for a Better World: Strategy of Sustainable Development of European Union.* "Environmental World" has begun preparation to Rio+20 – the 3rd summit to be held … again in Rio de Janeiro in 2012.

Being the host-country of the Erasmus School, it seems wise to mention at least in a few sentences about Polish impute and share to international heritage of environmental law and politics. Poland was the first on continental Europe having elements of modern ecological law in the époque of Renaissance. Even during the period of influence of the Soviet Union Poland kept in touch with an international environmental law and technology, implementing widely used standards and quite modern acts including long term horizon. Political and economic turnover of 1989 brought already in 1991 the First National Environmental Policy substituted in year 2000 by the second and currently by the third act in that series. Also 25-years prospective program was issued in 2000. The State Environmental Council of Poland (PROS) was established in 1985 soon after the Martial Law and became a member of the *European Environment and Sustainable Advisory Councils* network in 2002 hosting already its annual summit – Warsaw2006 and preparing another annual plenary session and conference – Wroclaw2011 during Polish Presidency in EU.

2. Environmental limits to growth

It is again not easy to assess which element of global shortages should be treated as the controlling element in solving present and future problems of mankind. My heart – my major – says it is water, but my mind won with population. There are dozens of ideological arguments coming from various religions, hostile to each other, assuring about a great capacity of nature to supply food and energy for exponentially growing human population. But, the same time science had produced hundreds of evidences about a direct link between quantitative factor of demography and its impact on all kind of vital resources.

Demographic issue got two faces – widely well understood macro-scale problem dealing with difficult to control growth of population grounded primarily on religious and ethnic bases. To survive in poor living conditions of poverty and low standards of hygiene and medicine it requires to "produce" many children. This situation of extreme poverty

largely changed after WW2 due to a *Green Revolution* and increase of GNPs of large nations of Asia and some African states such as crude rich Nigeria, as well as South American countries. But, the social status is not so easily convertible to family planning without cruel means such as applied in Republic of China.

A micro-scale demographic problem refers to big cities changing from metropolises of millions to megalopolises housed by dozens of millions. This is not only a problem of poor outer orbit of these habitat, but various ecological hazards linked with solid waste disposal, supply of water, somewhere still smog phenomenon related to traffic and energy generation emissions, not mentioning a danger of terrorist attack on such big communities and its secondary environmental effects.

Energy resources is the second most commonly discussed global issue as a limiting step to survive by so called human civilization. An easy access to energy resources almost simultaneous with their lowest price had oriented exploitation of natural resources towards fossil fuels among them preferably natural gas and crude oil.

Already in '70s an inventory had been made documenting that the level of exploitation of gas and oil of that time would allow to reach 30 to 50 years horizon while hard coal and lignite some hundreds of years. Satellite and other later search corrected that pessimistic forecast, but it is still clear that resources of both easy accessible fuels are very limited.

Therefore, prices for crude and related gas are waving reaching sometime levels dramatic especially for private end-users of direct and indirect energy resources. It is also well known that the World society is being manipulated by international gas and oil concerns, trying to control all competition coming from other non-conventional sources of energy generation. This is the reason of relatively slow development of solar voltaic cells technology or generation of hydrogen and oxygen by water splitting.

The first World energy crisis that occurred in 1973 was evoked by OPEC controlled at that time exclusively by Arabic countries taking a revenge on Western World after loosing the 6-day war with Israeli. The temporary shortage of fuels showed on one hand how easy it is to ignore pro-ecology rules when a nation is … freezing, being ready to burn whatever is combustible no matter what environmental damages it will cause. On the other hand, it turned attention of the US and other developed societies on necessity to get more independent from one, even

cheapest and most convenient source of energy. It started large scale programs on energy saving as well as developing alternative sources of energy – the approach again very up to date, but this time as a result of climate changes issue. The change of climate has dominated last years the international political dispute. The majority of climatologists have supported politicians in their fight against emission of glasshouse gasses while others are documenting a cyclic phenomenon, we are facing, of carbon dioxide growth and promise another époque of … freezing.

No matter in which direction a climatic changes would move, there is no doubt, conventional power generation by combustion of fossil fuels has been widely seen as the Enemy No 1 to global environment due to conflicts linked with that industrial activity effecting all three components of ecosystem.

Atmosphere is not only charged with carbon dioxide emission, but as well with sulfur and nitrogen oxides converted into acid rains. Ambient air is also receiving dust particles not only from power plants emission, but from many other industrial sources – especially environmentally dangerous colloidal size particles of heavy metals exhausted from smelting processes. Different sources are emitting a variety of other gases of mineral and organic character. Some of them, such as aliphatic and aromatic hydrocarbons and their derivatives are highly toxic or narcotic other troublesome as odors or by their activity causing allergic reaction.

Probably nobody would answer without hesitation a question: >Do you prefer to be hungry or thirsty?<. That's why it is so difficult to decide which next global shortage should be discussed in terms of human beings survival. It's almost like an old dilemma: >What was first an egg or a chicken?< Since life appeared from water, let's comment that component as the first.

Water was for a long time treated as so called "free value". An annual water cycle revitalized or damaged soil or land depending on geographical location and a seasonal weather conditions. Men learned for millions of years how to tame and collect water for potable and agricultural purposes. This knowledge became currently an important factor of making strategic economic and environmental decisions. Even in such climatically relatively stable country as Poland, but having not sufficient volume of water reservoirs, it is always a question of optimist and pessimist and their half-full and half-empty glasses – how much

water to store for municipal, industrial and agricultural needs, but at the same time to avoid flood, if unexpectedly high rainfall could happen.

Already in an early period of "dirty industry" expansion, it became obvious that water is no longer a free value, but a strategic raw material and should be highly protected by the law. It primarily refers to a very limited volume of high quality sweet underground water, but also surface flows and standing waters should be protected against any discharge of organic and mineral solutes. Having not sufficient analytical means to monitor discharges a very tricky regulation had been introduced allowing to take water from a river below a discharge point of own sewage. But, this method was effective only as long as the certain water user was the only one along the certain length of the river flow.

A tremendous change has been made in a public consciousness what deals with water saving similar to a previously realized necessity to save an energy. Economic element played an important role also in this case. Only introducing individual water meters in multi-apartment buildings in Polish cities reduced water use *per capita* from over 200 liters per day to below a 100.

Nowadays a sophisticated systems of electronic water monitoring allows to identify and punish almost any environmental crime. A danger to get a fine and sometimes to be imprisoned, together with four financial stimulators are promoting close-circuit technology of water use. Those factors are: a cost of incoming water, a cost of technology to prepare water to fulfill parameters required by the pattern technology, a cost of "end of the pipe" technology to bring wastewater to discharge requirements and finally a cost of this discharge to a surface water receiver. Recycling water and completing only a small missing volume of it cost much less and has also a spectacular environmental effect.

Global water balance shows that over 97 per cent of all of it is a salty water in oceans and seas as well as brackish waters of various salinity hidden underground on different levels. Some of those brackish waters create a tremendous technical and environmental problems during any mining activity. Polish underground mining of coal, cupper and other color metals is discharging annually about 4 million tones of sodium chloride – partly diluted at high levels of Oder and Vistula rivers and partly stored in reservoirs waiting for "high water". There is no efficient and economic desalination technology in such case when concentrated

stream from any separation technology should be send out on a distance of 200 to 400 km to be discharged to Baltic Sea.

In contrary, reverse osmosis membrane process and still a flash distillation are currently very widely used to get fresh water from the sea in developed countries such as Japan, United States, Saudi Arabia, Kuwait, Israel, some European countries as Greece and Malta and others all around the World.

Water shortage and observation that are less than 0.5 per cent of water produced by municipalities is being used as potable and consumption water have already brought on the technological agenda a completely new concept of equipping densely populated housing areas and in the future all newly build towns in two or three independent circuits of water supply – consumption water of a high quality standard and hygienic purposes water sometime with a separated stream for lavatory flashing. Some municipalities already "solved" the problem supplying water of lower quality well disinfected and advising citizen to buy bottled water for potable and kitchen use.

It seems that fulfilling energy requirements is more economic-status related than satisfying of water demand. It is more or less true, when people are living on the area with sufficient rainfall and have an access to water storage capacity. Other important factor is the amount of users per total volume of disposed water. The following example is perfectly illustrating the relativity of water resources. Poland with its almost 40 million citizen is annually covered with about 60 cm layer of rainfall. Taking into account all losses for not stored volume and evaporation, water supply situation is similar to that of 8 million citizen of … Egypt which brings rather "dry associations".

The most immobile is the component of ecosystem the more complex are man-originating conflicts brought to it. As it has been already mentioned the most mobile air is dealing chiefly with dissolved gases and suspended particulates. Variety of water problems is much wider even only a part of them has been listed above. The most complicated situation creates the most rigid component – terrestrial appear layer called also *pedosphere* or *toposphere*. In a global dimension about 10 per cent of hard land is used as an agricultural soil.

An **intensive agriculture** technology transferred after WW2 by the *Green Revolution* – from some developed to numerous developing countries was devoted to fight over starvation in very poor Asian,

African and South American societies. In many cases the hunger has been won, but environmental price to be paid until now appeared to be very high. Such heavy-degradable pesticides as DDT showed non-selective toxicity killing not only harmful insects, but also useful species such as bees. Moreover DDT and other pesticides appeared to be dangerous to other animals and human beings, having ability to accumulate in their inner organs.

Another troublesome environmental conflict caused by intensive agriculture deals with an application of mineral synthetic fertilizers. Their excess, practiced in old-generation technology, rinsed to surface waters, ends in lakes and reservoirs fertilizing algae and other water plants which in a final stage of their annual live-cycle are spoiling best quality waters in a process called *eutrofication*. This phenomenon has been partly minimized by substitution of powdered fertilizers by their granular form or even safer, but more expensive, capsular form allowing for a controlled release of optimum required dose of an active agent.

An important very up-to-date conflict creates introduction to natural environment of genetically modified organisms (GMOs) by influential global chemical concerns. A wide social resistance, also in Poland, against these synthetic structures of completely unknown and unpredictable mutagenic effects has, so far, no success in a fight with powerful industrial lobby supported by agriculture authorities of governments.

A very pessimistic question appears as a kind of summary of relations between agriculture and environment: *Had been a Green Revolution a rescue for a hungry World or a hazard for global natural environment*? The larger is going to be a starvation of a global population the easier will be to justify a necessity to introduce new "miracle" agrochemicals. Fertilizers, pesticides and other chemicals supporting intensive agriculture, while penetrating to shallow ground water layers, create a great hazard to users of water from wells located on such streams.

Solid waste in general and municipal wastes in particular, create another heavy environmental issue among those dealing with pedosphere. Industrial solid wastes in their majority of mineral type are quite well controlled, since an individual entrepreneurship is relatively easy to monitor. Wastes are deposited on a ground in a form of piles and should be re-cultivated by covering with a green layer – a grass, bushes or trees.

Much more complex is handling of municipal wastes, which requires selective collecting, or technological separation to divide minerals to be dumped and organics to be recycled or damaged. The two, already conventional, ways of reworking organic solid have been in use – reduction by methane fermentation to produce bio-gas and supported oxidation to get compost. The last has been recently limited in a poor agriculture like Polish by cost of transportation of such a product on a longer distance. Finally, a modern biological, physical or chemical technology allows producing liquid fuels from organic fraction of solid wastes or from biological sewage treatment plant sludge. Any organic matter could be also incinerated, but practically this process has been used for highly caloric components. It should be also mentioned that bad experience with old-type waste incineration systems has created in Poland quite a big social resistance against this methods due to expected toxic gaseous emission.

Even a bigger resistance is accompanying any attempt to place a municipal waste dump in a vicinity of a local community. It comes also from a well known picture of ugly, bad smelling and still burning pile of garbage while a modern technology requires controlling the pile, to collect methane from old lower layers of it and to collect and neutralize a landfill, protecting underground water against pollution by leachate.

Among other large-scale conflicts on toposphere are **open-pit mining** and all infrastructural works. Surface mining has to remove flatter or deeper upper layer of soil damaging it to reach a required fuel (in Poland lignite, in some other countries hard-coal) or minerals. By digging deeper, while removing resources, all horizontal underground water streams are broken and water is being drained to a pit from smaller or bigger distance creating a funnel-shape depression causing water shortage in neighboring agriculture and forestry.

Constructions of highways, railways, water roads and other undertakings on a land surface are usually causing only temporary mess, but a change of landscape has of course inconvertible character. This works are very often a matter of conflicts with nature conservation principles mainly if specially protected areas such as *NATUR2000* are involved. Such recent example in Poland has been a conflict between international highway – *Via Baltica* and highly protected area of *Rospuda Valley.*

3. Environmental governance

Presented shortages of natural resources as well as various anthropogenic impacts implies demand for a very effective management of nature, which has been quite recently named *environmental governance*. It had been based on modern environmental law and standards on global, continental (EU) national and lower administration levels as well as on creating effective environmental monitoring system. Numerous developed countries have established special agencies (US EPA or EU EEA) for two main functions: to collect an environmental information and to establish "environmental police" structure. The first enables an adequate decision making processes and the second identification and proper punishment of any crime or even improper behaviors against those legal regulations.

It is not the place to list dozens of instruments and principles allowing to control and govern a natural environment, but at least one must be mentioned – *a triple P – Polluter Pays Principle.* To make adequate use of that very wise principle, both modern law and its efficient execution should create one effective system.

Therefore, a modern environmental legislation is strictly linking any use of environmental resources or any disobeying of standards with a certain financial fee, fine or other punishment up to imprisonment. Polish environmental regulations require a special permit to exploit components of nature – air, water and terrestrial resources – to pay not only for using them, but also for discharging exhausted media. Depending on meeting required standards and permits only fees for a proper use or fines for improper action should be paid – the second category depends in size from non-intentional or intentional abolishing of standards.

All these categories of fees and fines are collected in a special "pocket" – *the National Fund for Environmental Protection and Water Management* and are devoted to support environment friendly investments. As rule, financial system is to differentiate credits in terms of environmental importance of an investment as well as financial strengths of an investor. There are almost no full subsidies, but returns from 80 to 20 per cent of a total cost of an investment. Credits are administered via banks – the majority of them through *Environmental Bank (BOSBank..*

Poland entered (1989) marked economy system with an international debts of about 40 billion USD. All initial ideas not to pay this obligations

made by former communist regime soon appeared senseless. Some help came at the first instant from *Central Bank of the USA,* who decided to waver 50 per cent of Polish debts, if the other half will be spend for several non-military goals among them environmental investments. It was not very easy to make us of that generous offer, since the national budget had no reserves to pay a total cost of those investments. But, a special institution *ECOFUND Foundation* had been established (1992) and started year after year to make use of that financial option. The US has been followed by other western countries – Scandinavian, Germany, a few others, who made some requirements on what specific tasks that money must be spend.

If *Polluter* is to pay it is necessary to define **for what** and **how much.** There is no doubt, the starting element to assess what is to be paid is to agree values of all required environmental standards and fix them by an international law. These values must be based on the status of medicine and natural sciences as well as other knowledge dealing with current situation of crucial global issues and a trustful forecast of their development in near and distant horizon.

Once having an international standard of domestic regulations should assess its local value taking into account several objective and subjective criteria. Among objective are such as capacity of nature to absorb a charge of a certain anthropogenic pollutant taking into account category of conservation of the area. Other elements of that type are linked with a standard climatic situation on the region and other parameters independent on human activities. A much longer list present subjective criteria; among them: expectations of harmful effects caused by a synergetic action of other pollutants as well as several economic and social factors influencing decision concerning the value of a national environmental standard. The ***value*** of a standard has been used in term of physical, chemical or biological units expressing the size of pollution – e.g. dust deposition kg/ha of soil, CO_2 concentration mg/m^3 of air or bacteria number per liter.

Another set of criteria has been used to asses a ***price*** of a standard – the cost to be paid for a certain use of components of nature or fines to be charged for its improper use not following granted environmental license. This legal procedure has been already a bit widely described above, but still remains the question how to identify polluter and how much he should pay? Looking back situation has been changing from quite simple

at an early stage of industrialization with a few sc. *hot spots* on a certain area allowing to document pollution source even using a primitive manual analytic instruments to a largely complicated with very densely located emission sources of various types and size at present.

Fortunately, analytical and other type controlling means has made a fantastic progress changing from manual analogous individual instruments to integrated digital computerized systems. This enables to built a technical backup for modern **environmental monitoring systems.**

Among the early established international environmental institutions such as *UNDP*, I did not mention another one called *GEMS* with stands for *Global Environmental Monitoring System.* It was that time quite utopian to suggest covering a global surface with a very expensive monitoring instrumentation having in mind a lack of fundamental resources to survive for a majority of global population. The situation has changed since that time in a few important components – quite a number of nations moved from a deep poverty to at least average well-being, new generations of monitoring equipment are not only technically more precise and sensitive, but also much cheaper and last but not least a satellite penetration of the World surface has brought the environmental monitoring to a real global dimension.

A few motivations of a various origin have been identified, so far, to build a monitoring system of different size and type. Some of them will be showed on Polish examples.

The first is to document by the local environmental authorities that a certain polluter is causing a certain environmental damages or losses. Example of such case was an erecting of air pollution monitoring system in Cracow in '80s to proof that massive damages of art monuments and reliefs were due to SO_2 emission from Nowa Huta steel smelter and HF sent from aluminum smelter of Skawina on the other side of this historical city. Sculptures lost their sharpness not only those being made of limestone but also of much more resistant sandstone.

Another type of proof has been required by big companies who made some environmental "sins" in the past, but successfully changed their approach implementing clean technologies or some innovations friendly to a nature. To be erased from shaming lists of biggest polluters they invested in building monitoring nets around the company to document they are not causing, any more, any environmental crimes.

There are also international conflicts motivating to introduce that kind of evidence. In massive air pollution by so called. *Black Triangle* – a trilateral Bohemian, German and Polish power generation from lignite causing a dramatic SO_2 emission covering almost all Europe by acid rains, there were disputes or rather quarrels who is more guilty. Polish the only power plant Turow was accused of a share in that pollution much bigger they could agree. Therefore, a series of monitoring stations were installed on an upper line of Karkonosze (Riesengebierge) and Isera Mountains which documented that Polish part of SO_2 sulfur dioxide emission was lower, indeed, that suggested by other two national parties.

Finally, there is one more motivation of commercial character to implement environmental monitoring systems. Good examples represent marketing activity of one of biggest producers of electronics including monitoring equipment – *PHILIPS* of the Netherlands. Due to my not verified knowledge the company promoted their products offering a special price to the Dutch government. As a result a modest in size area of Holland was covered with air and water monitoring stations creating an effective network of environmental control. The same manufacturer, probably on even better financial conditions, erected a system surrounding Mexico City before it became an Olympic venue.

Nowadays environmental governing would be impossible without sophisticated controlling tools which represent an electronic monitoring system. It is primarily not a problem of disciplining polluters of institutional and individual type, but, even more important, collecting of a wide range of environmental data on status of eco-components – air, water and land, as well as biological sphere – flora and fauna including human beings and – terrestrial sphere, both, natural and anthropogenic – mineral resources and man-erected constructions and infrastructure.

A modern electronic monitoring system is technically composed of three modules – data collection, transmission and computing. There are available all electronic instruments to measure quantitatively any required standard of quality of air and water. Analytical devices are prepared to work in a *ex situ* sets of instruments when collected date are send to computer centers *on line* (element of a network) or *on air*. There are also portable instruments to collect data *ex situ* by early named *manual* mode and computing them at the place of collection or rather only incidentally making notes and transferring date to computer memory in a computing center.

Monitoring of soil pollution is usually based on sampling of soil and ordering analysis to specialized centers equipped also with modern instrumental methods. Some area of monitoring especially dealing with elements of nature – animals and plants – are completed by more conventional tools based on human observation of their population and healthy growth. More or less the same concerns human beings when observers are medical doctors or … sociologists and psychologists. There are also some unique elements measured by specific methods such as one-parameter measure of noise or by a set of air-control-parameters measure of vehicles or other engines exhausts while fueled with hydrocarbons.

Data collected via environmental monitoring have a variety of important functions much more than for an environmental governing. They also serve to follow the current status and allow forecasting changes in an ambient environment. These enable to plan several important micro- and even macro-economic decisions dealing with a spatial policy. For instance, a location of any industry and infrastructure investments must be in a consensus with environmental limits and requirements and their social and … political impact.

Almost any kind of activity of nowadays World had been standardized by a set of specific quality regulations. The same concerns the environment which has been controlled with *Eco-Management and Audit Scheme (EMAS)* one out of a couple of formalized systems of environmental governing. It covers 27 EU-Countries as well as others of the European Economic Area, members of EFTA – Norway, Island and Lichtenstein.

The *International Standardization Organization* has already elaborated over 12 000 quality standards among them about 350 dealing with the environmental protection. A special technical committee established in 1993 – *ISO/TC 207 Environmental Management* – has elaborated the most important standards grouped in 14000 series.

It should be also noticed that the *Environmental Governance* had spun-off as a separate branch from managerial sciences, treated as a part of economy, sometime in '80s. A bit later appeared another new specialization – *Environmental Safety* – located somewhere between managerial and environmental sciences. It has been observing full cycle phenomena – from raw materials through manufacturing, handling and

recycling of by-products and deposition of wastes – in view of their impact and effects on human beings and other elements of eco-system.

Already mentioned the *European Environment and Sustainable Advisory Councils* network has been serving consulting on environmental management to national governments as well as to various EU-institutions very often through *European Environmental Agency* or directly to nature-oriented EU-Directorates. The *EEAC* had established one out of its six working groups – *WG Governance* – just devoted to that aim.

4. Material shortages and various conflicts as potential hazards for local and global environment

Industry, especially power generation, chemistry, metal smelting, mining and few others had been always seen as the main enemies of an ambient environment. But, there has been also several hidden enemies not mentioned in terms of environmental hazard because of much more drastic effects on individuals or groups in their main activity. They are such local, continental or global phenomena as natural disasters, poverty and hunger, large scale fires, war and other military conflicts on larger territory, ethnic and religious or other local conflicts and recently also a terrorism.

There is no doubt; man is helpless facing **extreme natural phenomena** as hurricanes, floods or especially earthquakes and volcano eruptions causing apart from human casualties also massive damages in nature. Effects of some of them could be minimized by adequate prediction and proper counteraction – weather monitoring, construction of river embankments and reservoirs, anti-shake building constructions and other. It is, of course, necessary to have resources to be able to undertake all this and other actions anticipating possible hazards. But, some of such catastrophic phenomena are quasi-natural being caused by improper human activities or provoked by them. To first belong constructions of water roads by regulation of rivers strongly opposed by ecologists, to second some underground experimental explosions of atomic bomb which already in the past was very likely an impulse to start an inner wave causing fatal earthquake on a distance of thousands of kilometers. A similar effects could be evoked by artificial underground eruptions made to release geothermal energy.

Poverty is limiting human needs just to those of the first category – linked with a survival. Procreation usually makes no problem, which

appears with the question: >How to feed a family?< To get food is the first priority no matter what damages it would effect in nature. Victims could be not only protected species of animals, but also a bark stripped from ordinary trees and other losses of flora and fauna.

No one could protect a **forest** against storms and lightning causing **fire**, but sparkling from mal-protected exhausting pipes or focusing of sunshine by broken bottle left in woods and more dangerous intentional setting on fire are quite common reasons of large-scale losses in forestry. An advanced system of forestry monitoring includes also observation of initial fires from ground stations and from satellites, which allow fast reaction. Also any armed activity within woods carries a high risk of massive fire from guerilla and anti-guerilla actions to a regular war.

A **war** is certainly the worse what could happen to nature just after or sometimes before natural catastrophes. People shooting to each other definitely don't care what is in between. Even worse, a recent history of war shows that planned devastation of land has been a mean of fighting, leading to degrade a soil by burning out, with napalm or chemicals, all vital crops and also enemy soldiers, civilians and their habitat, of course, including a surrounding nature.

A similar cruel methods and means has been transferred to majority of local and regional **ethnic and religious conflicts**. Domestic Biafra War of '60s was probably the first "modern" internal conflict being a mixture of primitive cruelty and up-to-date war technology. Dramatic results in losses of nature were easy to observe 20 years later when, I had a chance to work in Nigeria. Nowadays regional conflicts such as Iran war against Iraq are only officially motivated by ethnic or religious reasons, but in fact they are fights for resources and influences. No matter what is the real reason of a conflict nature suffers identically. The last mentioned war as well as American war against Kuwait, caused a trans-continental range pollution of atmosphere by burned crude pipelines and refineries. Finally, among armed activities causing environmental conflicts should also be listed a **terrorism**. There is no much evidence about that link – we are already dealing with heavy casualties, but so far limited to a small areas. Completely open "promises" to use nuclear or biological weapon against "evil western world" could dramatically change the current peaceful situation. Let us quarry…!

Human civilization is also proud of globalization and getting people closer in a relatively shrinking World, which expresses a term *Global Village.* This has been possible "thanks" to a modern **transportation** and communication. In fact only that last is environmentally neutral while all kinds of transportation had brought numerous heavy conflicts to nature. The faster sources – aircrafts – brought gaseous emission and noise. Land vehicles operating with crude or gas originating fuels apart from the above effects are killing animals and … people. Major environmental conflict, however, comes not from transportation means, but transportation of fuels, chiefly by huge tankers. Their leakages and collisions causing large scale pollution of marine environment are making heavy casualties to flora and fauna of oceans and seas, especially in estuarial situation.

Even such activities as **sports and tourism** (closely linked with transportation), which look friendly to nature, could be in fact parasites on its substance. Sport and tourism infrastructure – ski lifts, routes and others – are drastically intruding highly protected areas of nature. International sport events grouping thousands of sportsmen and guite often over a hundred thousand of journalists and funs are definitely overcrossing a capacity of a certain nature reservation. The same, but continuously and sometime to a larger extent concerns massive tourism developing with a growing living standard of a society.

5. Concluding remarks

Closing the previous discussion on local and global environmental issues, it is no doubt that the future development and even survival of mankind is endangered by numerous limits. The handiest and so far the cheapest resources of fossil fuels had been highly limited, but they have been already partly substituted by other sources of energy. Therefore, it looks that the supply problem number one will be a shortage of water already moving on some large areas of the World towards a **water crisis**. Lack of food was always directly linked with a shortage of water, but at the same average sweet water resources – coming from renovation by rains (still not taking into account massive desalination of sea water) – a relative amount of disposable water shrinks due to a rapidly growing global population.

Described above and evidently several other conflicts between development of mankind and surrounded nature has brought a series of

quite fundamental questions, such as: *Are we already facing an environmental crisis? Could we stop it and how? What kind of mistakes had been made and have they been avoidable or are they still to be corrected? What are real values and what factors are responsible and to be controlled for future development of mankind?* And many others. A traditional set of scientists consisting of biologists, physicists, chemists, environmentalists and other related to pure science and technology are no longer sufficient to solve those crucial dilemmas. It requires engaging several branches of humanities such as sociologists, social psychologists, philosophers and specialists in ethics to mutually deal with those issues. A new discipline of science – **environmental ethics** – has been born bridging environmental sciences with humanities.

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Literary Interpretation as a Sign Process: Applying Linguistic Tools to the Analysis of Johann Wolfgang Goethe's Poem "An den Mond"

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Interpretation, as an activity making explicit what is implicit in a given text is as old as language, is not confined to any special discipline. Applied to literary texts it is practiced by editors, biographers and historians as well as by journalists, school-teachers, and literary scholars. On the other hand, literary interpretation as a special genre of texts is not older than two hundred years. It is the scholarly counterpart of literary critiques and has developed out of them. The present study takes account of all kinds of interpretive activities that have shaped the present genre of literary interpretation. As in present-day Anglo-American usage there is no single word denoting the writer of an interpretation, I use "critic" and "scholar" alternatively, depending on the context.

Why should one read and write literary interpretations? This question has been answered many times. Whole schools of literary criticism have arisen, and continue to arise, with large-scale programs and verbose justifications. Yet historically all these programs and justifications tend to lose their credibility rather quickly because their proponents never actualize them in practice.

What then is this practice? How do people read and write literary interpretations? This latter version of the question can be answered more realistically. Since modern linguistics and the philosophy of science have provided us with powerful instruments of analysis, it has become possible to confront all theoretical and programmatic declarations with a thorough examination of what actually goes on in literary interpretation. And if we analyze word by word what critics do in practice instead of what they say they do in their more philosophical moments, we can expect to obtain empirical data which can then also serve as a reliable basis for a valid theory of literary interpretation.

Of course, within the restricted space available here the methods and results of such an investigation can only be exemplified for a small number of cases. In order to avoid comparing incompatibles, one has to choose an object-text which is popular and therefore often analyzed, one which is short and therefore easily comprehensible, and one which is established and therefore a reference text for a long and historically representative series of literary interpretations. A text which fulfills all of these requirements is Johann Wolfgang Goethe's poem "An den Mond" [To the Moon].[1] It is one page long, was written nearly two hundred years ago and has been interpreted in more than a hundred metatexts (in English, French, German, Hungarian, Italian, Japanese, Norwegian, Polish, Russian, and other languages). The metatexts extend from one to forty pages. I shall use examples from this material (cf. Posner 1967[2] and especially an extensive text of Chapter 7: "Linguistic tools of literary interpretations: Two centuries of Goethe criticism" in the book of Posner 1982: 161–185; for its relevant parts, published also in Russian, see Posner 2003), and show how they are related to Goethe's poem.

Are there really any linguistically describable relations between a literary text and its interpretations? I submit that there are and that, further, they can be analyzed by postulating a finite (and in fact quite small) number of linguistic rules (cf. Ploetz 1972), which transform the expressions of the literary text into expressions of a corresponding interpretation. Of course, literary interpretation cannot be fully reduced to linguistic transformation. It depends crucially on additional information about the author and his time, and about the world and society of the

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1 The poem was written between 1776 and 1789 and first published in 1789 (cf. Goethe, 1787–1790: VIII, 153). For an edition of the text with all its versions see Meschke (1957: 128–131). As one may check respective sources, the first draft of the poem came down to us among the letters from Goethe to Frau Charlotte von Stein. It was not dated and probably originated in the years between 1776 und 1778. There were also notes for singing added. The second draft comes from the poet's writings of 1789. While the first outline developed at the end of Goethe's *Sturm und Drang* period or may be in his early Weimar time, the second outline had been elaborated 10 years later, eventually in Italy (editors note).

2 The first English version of these investigative materials constitutes the article "Linguistic tools of literary interpretation" published in: *Actes du VIIIe Congrès de l'Association Internationale de Littérature Comparée*. Budapest: Akadémiai Kiadó 1978, 805–826, as well as in: PTL: A *Journal for Descriptive Poetics and Theory of Literature* 3 (Amsterdam: North Holland. Publishing Company 1978), 71– 93 All the examples quoted from German have been translated by the author himself: RP (editors note).

critic. As it turns out, however, all such additional information is somehow connected with the literary text, and what interests us here is just how this is done linguistically.

To be sure, the question one must pose goes beyond most of the work that has been done so far in formal linguistics. We must find out not only (a) which linguistic transformations are actually applied by the critic in passing from the object-text to his interpretation of it; but also (b) in which way each of them contributes to the communicative function of the interpretation as a whole.

What is at stake here is a functional grammar that can predict what particular pragmatic effect a particular syntactico-morphemic operation performed on the object-text will have on the reader of the interpretation. But our investigation also has relevant historical aspects. It confirms that the origin and development of certain linguistic tools of interpretation can be systematically correlated with the rise of certain literary epochs.

Principles that govern the creation of metatexts are connected significantly with principles that govern the creation of the object-texts of the times. This has, of course, been said before. But I have never seen it proved in detail. In what follows, I shall give a survey of the historical development of the continental European practice of interpretation as it is documented for Johann Wolfgang Goethe's poem "An den Mond" (1789) [To the Moon].[3]

A N D E N M O N D	T O T H E M O O N
Füllest wieder Busch und Thal	You fill again bush and valley
Still mit Nebelglanz,	Silently with misty glow,
Lösest endlich auch einmal	You also release at last
Meine Seele ganz;	My soul entirely;
Breitest über mein Gefild	You spread across my field
Lindernd deinen Blick,	Soothingly your gaze,
Wie des Freundes Auge mild	As the friend's eye, mildly,
Über mein Geschick.	Across my fate.
Jeden Nachklang fühlt mein Herz	Every echo is felt by my heart
Froh- und trüber Zeit,	Of glad and somber time,

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3   The German version given here is taken from Goethe 1827–1830 (cf. Goethe, 1948–1971: 1, 71). The English is a word-for-word translation, preserving as far as possible the word-order and syntax of the original. See Posner 1982: 163.

Wandle zwischen Freud' und Schmerz	I pass between joy and pain
In der Einsamkeit.	In my solitude.
Fließe, fließe, lieber Fluß!	Flow, flow, dear river!
Nimmer werd' ich froh,	Never shall I be glad,
So verrauschte Scherz und Kuß,	Thus have rushed hence jest and kiss,
Und die Treue so.	And faithfulness thus.
Ich besaß es doch einmal,	I possessed it however once,
Was so köstlich ist!	That which is so precious!
Daß man doch zu seiner Qual	Oh that one to one's torment
Nimmer es vergißt!	Never forgets it!
Rausche, Fluß, das Thal entlang,	Rush on, river, along the valley
Ohne Rast und Ruh,	Without calm and rest,
Rausche, flüstre meinem Sang	Rush on, whisper to my song
Melodien zu,	Melodies,
Wenn du in der Winternacht	When you in the winter night
Wüthend überschwillst,	Furiously overswell
Oder um die Frühlingspracht	Or around the spring's splendor
Junger Knospen quillst.	Of young buds spring up.
Selig, wer sich vor der Welt	Blessed one who from the world
Ohne Haß verschließt,	Without hate shuts oneself in,
Einen Freund am Busen hält	Holds a friend to one's bosom
Und mit dem genießt	And with him enjoys
Was, von Menschen nicht gewußt	That which, not known by humans
Oder nicht bedacht,	Or not thought of,
Durch das Labyrinth der Brust	Through the labyrinth in the breast
Wandelt in der Nacht.	Passes in the night.

At the beginning of modern literary criticism, one finds a striving for precise aesthetic judgment and well-founded justification. Gotthold Ephraim Lessing (1890: 74) writes:

> I have never disliked anything more in my life than criticism of poems. [...] The followers of Klopstock, however, have done what one can do. [...] They have *anatomized his poems into all their beauties,* and they have *indicated the reasons for their admiration* of them (emphasis mine: RP).

It is in the literary journals of *Enlightenment* and *Sentimentalism* that we find the results of these procedures. Depending on their outlook, the critical writers select either beautiful spots or mistakes of the poem and

comment upon them. Compare what the Austrian professor of rhetoric Martin Span (1821) has to say about Goethe's text:

> "Silently" in the second line is pleonastic; for the moon never spreads its light loudly.
> What it is to "release the soul" has to be figured out by the reader; one is only given to understand that the moon has released the other souls fully, but that of the poet only in part.
> The flawed asyndeton of the second stanza betrays that "mildly" and "soothingly" have had to change places in order to force a rhyme for "field" at all costs.
> That the moon's gaze should be "soothing" makes one suppose that the region is suffering a painful illness.

The linguistic means used by Span are short quotations followed by evaluating predicates, and small justificatory clauses. The quotations serve to identify the relevant passages in the object-text and to present their qualities to the reader. The justificatory clauses contain common sense arguments backing the evaluations.

Like most other sentimental or rational critics, Span did not see a need to characterize any poetic interrelations among the passages quoted. There is no attempt to take into account the complex unity of the poem as a whole.

That can, of course, only be achieved when there is an independent frame of reference against which the poem as a whole can stand out in relief. It would require the construction of a second level in addition to the object-text, which could function as a basis of explanation for its origin, content or effect.

The belletristic literature of *Romanticism* was the first to provide such a second level for Goethe's "To the Moon". In his novel *Der Mondsüchtige* [The Moonstruck], Ludwig Tieck (1953 {1838 /1935/ [1931]}) creates a *fictional context* in which he embeds the text of the poem. The novel leads its hero into situations which would have been suitable environments for the production of the poem and which, therefore, seem also to provide optimal conditions for its adequate reception (recital, or perusal). One of these situations is characterized as follows (Tieck 1838: 67):

> A bitter and sweet aroma exuded from the buds and the young, sapfilled leaves of the trees. The chestnuts had opened their fat capsules, and like limp green hands the green leaves of the chestnut-trees hung in the murmuring breeze. The beech-trees

had not yet turned green. I went along the river, which was my favorite walk, when the full moon rose above the mountains. Full of desire I looked at it.

'You fill again bush and valley silently …'

If we compare Tieck's introductory text with Goethe's poem, we discover that it is nothing but an extended prose version of it. The following linguistic operations can be registered:

(1) Tieck *concretizes* Goethe's description of landscape by adding details ("bush" becomes "chestnut-trees" and "beech-trees", the "river" becomes "the hero's favorite walk");
(2) Tieck *intensifies* it (the "moon" becomes a "full moon", the "valley" becomes surrounded by "mountains"); and
(3) Tieck renders it *more dynamic* (an aroma "exudes" from the buds, there is a "murmuring breeze" and the moon "rises").

When the moon reaches its highest point, Tieck's prose merges into Goethe's lyric. In this way, the metatext prepares the reader for the reception of the object-text. It supplies him with significant details of scenery, a model landscape in which to situate the fictional events of the poem. And it takes away from him the burden of making inferences by formulating them explicitly in advance. Showing how the hero is affected by his perusal of the poem, it also stimulates the reader to have his own experience of the poem as a whole.

The creation of such external contexts simulating the conditions of genesis and reception for a given poem was quite popular in Romantic literature. We find not only poems embedded in novels, but also novels consisting entirely of sequences of poems.[4]

In the *Biedermeier* period, however, the interpretive study is dissociated from literary genres and becomes itself a non-literary genre. In it, the poem is not only contextualized externally, but reconstructed from the inside. This is done by the creation of an internal context, which is designed to make the fictional events appear more coherent and natural. Karl Ludwig Kannegießer, for instance, who published a series of

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[4]   Cf. Koberstein (1858), who understands Goethe's poems as documents of his emotional life and groups them in such a way that they constitute a story of his love affairs. Compare also statements like that of Franz Jelinek (1888: 16), who claims: "Goethe's poem 'To the Moon' is a fitting crown for that love-novel in songs which centers around Lili."

interpretive studies of German poems in 1835, makes clear what must have gone on in the mind of the lyrical protagonist when he turned to the river. To Goethe's: "Oh that one to one's torment/Never forgets it!" Kannegießer conjectures (1835: 163): "Could I erase my memories by a drink from Lethe", suggesting that it is this idea that made the protagonist turn to the river, calling out: "Flow, flow, dear river!"

Kannegießer's main instrument of interpretation, however, is a peculiar kind of paraphrase. Instead of quoting Goethe's first two stanzas he writes (1835: 162):

> [d] It is a pale, silver light [...],
> [a] it spreads [...] universally around all terrestrial things […] and does so silently […]
> [c] it spreads over his field [...],
> [b] it […] releases the poet's soul.

If we leave out the first sentence, which is a periphrasis of the word „Nebelglanz" [misty glow], and change the order of the other three sentences from (a), (c), (b), to (a), (b), (c), we see that each of them has a root in one of the first three sentences of the poem: the subjects are referentially identical, the verbs are nearly the same (with only one exception), the objects are synonymous, and the texts hardly differ in length.

But if this is so, why did Kannegießer write a different text at all? The answer becomes evident if we compare the metatext with the object-text again. Kannegießer's paraphrase is obtained from Goethe's poem by the following linguistic transformations:

(1) *objectivization* – where second person becomes third person (in verbs and pronouns)

(2) *descriptivization* – the oblique mode is transformed into the descriptive mode (imperative becomes indicative)

(3) *literalization* (de-metaphorization) – metaphorical meanings are rendered as literal meanings ("bush and valley" is transformed into "all terrestrial things", "the moon spreading its gaze" is transformed into "the light spreads", "misty glow" is transformed into "pale, silver light")

(4) *generalization* – specifying adverbials are deleted ("again", "also", "at last" disappear) and general ones are added ("universally" in sentence [a]).

The effect of these operations is clear:

Through *generalization* the individual character of the lyrical situation is sacrificed in order to enable anyone to participate in that situation at any time.

Through *objectivization* the reader is included in the communication between the protagonist and nature, the moon no longer being the only addressee of the speaker but the common counterpart of speaker and reader.

Through *descriptivization* the fictional world is connected with the reader's own experience. (In fact, Kannegießer (1835: 162) verifies the poem writing: "So it is indeed, and the expression is as true as it is simple".) This operation enables the reader to incorporate the lyrical scenery into the factual world and so participate in the events of the poem without inner reservations.

Through *literalization* the meaning of the literary text is rendered in a directly understandable way, showing the reader that it is not at all unreasonable.

But how does Kannegießer himself relate his text to Goethe's poem? This is done by regularly inserting appositional phrases: After "a pale, silver light" he explains: "a misty glow if compared with the light of the day, with the golden beams of the sun"; after "silently" he conjectures: "because the moon is the lantern of the *calm night*"; and after "field" he adds: "a gentle and comprehensive word which is primarily used to refer to the *soul*."[5]

These insertions reintroduce Goethe's words into Kannegießer's paraphrase. Although they constitute what Kannegießer has to interpret, they are assigned the grammatical function of merely elucidating Kannegießer's paraphrase. By this operation Kannegießer's interpretation takes over the role of the poem itself. It is not only syntactically congruent with it but also parallel in its rhetorical development: the general, objective, descriptive, and literal reformulation in the introductory

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[5]   Cf. Kannegießer (1835: 162, emphasis mine: RP). Compare the complete German formulation: „Es ist ein blasses, silbernes Licht, nur ein Nebelglanz im Vergleich mit der Helle des Tags, mit den goldnen Strahlen der Sonne, aber es verbreitet sich eben so allgemein über alles Irdische, über Busch und Thal, und zwar still, weil der Mond nur die Leuchte der ruhigen Nacht ist, es breitet sich über sein Gefild, ein sanftes, allgemeines, doch zunächst von der Seele zu verstehendes Wort, es lächelt den Menschen an und löset die Seele des Dichters."

parts of the interpretation gradually assimilates into Goethe's text; and from the fourth stanza on the scholar's formulations are as specific, subjective, and metaphorical as those of the poet. Kannegießer follows Goethe even in addressing the river when he writes (1835: 163, emphasis mine: RP): "As quickly as your waves roar along the valley, as quickly the happy moments of *my* life have disappeared […]." This is the point at which Kannegießer entirely succeeds in leading his reader into the lyrical scenery of Goethe's poem.

Biedermeier interpretations use internal contextualization to make the sequence of the poetic events appear unified and natural. But they don't yet attempt to foreground the *emotive development* of the author, the protagonist, or the reader of the poem. That doesn't happen until *Late Romanticism.*

In his interpretation of Goethe's poem, Victor Hehn (1848: 100) tries to reproduce in his readers the poetic effects of its formulations by characterizing them in appreciative style one after the other:

> Euphony of indescribable charm flows with gentle wave from word to word, from verse to verse.
> Incomparable in its beauty is the picture of the moon spreading its glance
> [...].
> Sweetly soothing, although still gentle and mournful, is the conclusion.

Explicit though they are, these characterizations never mention the psychological subject that is supposed to experience the effects in question. And even in his direct paraphrase of the poem Hehn tends to abstract from any psychological subject involved. Where Goethe makes the protagonist say: "Every echo is felt by my heart/ Of glad and somber time, / [...]. Flow, flow, dear river! / Never shall I be glad, / [...]. Oh that one to one's torment / Never forgets it!" (see stanzas III–V), Hehn (1848: 100) suggests that "past and present, happiness gone by and the pain of its loss, all impressions of former times, all lust and pain flow together [...] in *one* mixed mood."

Hehn's metatext gives the impression of feelings, attitudes and emotions floating around freely in an atmosphere of twilight. That atmosphere is meant to surround not only the fictional events, but also the production and the reception of the poem. External and internal contexts are deliberately amalgamated. The roles of the author, the

protagonist, and the reader of the poem, which Biedermeier scholars had taken pains to keep separate, seem to merge into one.

Why does Hehn use these impersonal formulations? He wants to reenact the production of the poem and its events and thereby give his reader as intensive an experience of the emotive side of the poem as possible.

Such intentional confusion, however, is rigorously corrected during the period of *Realism*. Instead of giving global interpretations scholars begin to specialize in writing biographies of the author, essays in textual criticism of the poem, or studies in the history of ideas of its readers.

Albert Bielschowsky, for instance, takes the object-text as a biographical source for the reconstruction of the mental states the author went through in the five weeks prior to writing the poem. He decomposes the poetic content into four different parts. Calling them "motives" and making use of the systematic ambiguity of this technical term, he states: "The poem develops *out of* several motives".[6] This is how Goethe-biographers managed linguistically to switch from a semantic description of the poem to a biographical description of its creation.

The Goethe-philologists applied similar patterns of inference when taking the various historical versions of the poem as documents for the critical reconstruction of the perfect text. And so did the historicists

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[6]   Cf. Bielschowsky (1896–1903: II, 374, emphasis mine: RP). Compare the larger context of this statement: „Die allmähliche Entstehung eines Liedes aus mehreren Motiven, die nicht von vornherein gleichzeitig in der Brust des Dichters vorhanden sind, sondern nach und nach ihm zuströmen, geht aber [...] in anderer Weise vor sich. Das erste Motiv treibt für sich allein keinen dichterischen Schoß; da kommt ein zweites, drittes, viertes hinzu; nun gewinnen sie alle Leben, sie verbinden sich, und aus ihrer Verbindung entspringt eine dichterische Frucht." According to Bielschowsky the first version of the poem *develops out of* the following *motives:* (1) „Am 16. Januar 1778 hat sich eine junge Dame aus dem weimarischen Hofkreise, Christel von Laßberg, in der Ilm, nahe bei Goethes Gartenhause, aus unglücklicher Liebe ertränkt – wie man sagte, mit dem *Werther* in der Tasche. Er war tief ergriffen von diesem Fall. Seine Gedanken *halten* sein *sonst bewegliches, glühendes Herz wie ein Gespenst an den Fluß gebannt*. Ein Druck liegt wochenlang auf ihm." (2) „Er verstärkt sich, da Frau von Stein sich vor ihm *verschließt*." (3) „Aber bei Beginn des neuen Monats wendet die Geliebte sich ihm wieder zu, und in ihrem Besitze glücklich, bemerkt er gern seine fortdauernde, reine Entfremdung von den Menschen." (4) „Ein Spaziergang mit ihr im Mondenscheine vollendet diese schöne reine Stimmung, seine Seele fühlt sich endlich wieder ganz befreit von dem Druck und der Spannung der letzten Wochen." (Bielschowsky, 1896-1903: 11, 374, emphasis mine" RP).

considering these versions and their changing popularity as documents for particular developments in the history of ideas.

The continued introduction of newly discovered historical facts, biographical hypotheses and critical distinctions, however, made it increasingly difficult to do justice to the literary text as a complex but unified experience of the contemporary reader. Because they were overspecialized, the biographical, philological and historical contexts lost their function in making the poem understandable as a whole. In the end the critical intentions and methods of the period of *Realism*, though contrary to those of *Late Romanticism*, had somewhat similar effects: they made any attempt at a contextualization of a given literary text appear absurd.

The consequences soon became apparent in the new movement for aesthetic education [Kunsterziehungsbewegung], which sympathized with *Impressionism* and *Art nouveau.* Its followers tended to reduce all verbalization in connection with poetry to a minimum. Only *the poem itself* was to be read, and if there was any need for explanation it had to be given in parentheses with the first or second reading. Compare the way in which the Austrian school-teacher Friedrich Bauer (1894) proposed to read the third and the ninth stanza of Goethe's poem:

> Every echo is *(now)* felt by my heart
> Of glad and somber time,
> (And *so)*
> I pass between joy and pain
> *(whether I remember this or that)*
> In my solitude.
> [...]
> That which, not known by humans
> (*i.e., by the great crowd)*
> Or not thought of
> (i.e., *not appreciated according to its value),*
> Through the labyrinth in the breast
> (*i.e., through the enigmatic depth of the soul)*
> Passes in the night.

This is the opposite of what Kannegießer did: rather than embed the words of the poem in the interpretation, Bauer embeds the words of the interpretation in the poem. Such a procedure, however, is aesthetically not very pleasing either, and so the question of interpretation dissolved in

the end in global attacks on "the damage done to poetry by explanation".[7] In 1906, Arthur Bonus (1906: 332) extended the verdict on explanation to even the simplest kinds of paraphrase, complaining:

> [...] there was a continued and forced addition of all those things which not to have said and not to have perceived proved the aesthetic genius of the poet. [...] Isn't it a paradoxical idea that the poet's revelations should be better understood when they are presented not in the poet's formulations but in the version in which Herr Lehmann verbalizes his own understanding of them? But it is eyen worse: not his own understanding, but that which he thinks suitable for students and school children.[8]

With these remarks a representative of an educational movement that had seen its legitimacy in trying to improve the treatment of art in schools returned to a practice that had patterned school education until the Age of Enlightenment (see Bonus 1906: 333): "the learning by heart of unexplained texts". Due to the postulate that every interpretation should itself be a work of art, all interpretation was abandoned. What remained was the slogan: "The poetic text and only the poetic text should exert all its fascination."

Even when the prohibition of paraphrasing poems gradually lost its power after World War I, the ban on the construction of biographical, philological or historical contexts to explain a poem remained intact. The consequence of this was that literary scholars continued using the linguistic operations of realistic interpretation, but cut themselves off from its sources of factual information.

In his revised version of Bielschowsky's biography of Goethe, Walter Linden (1928: II, 359) continued to analyze the content into motives but no longer paid attention to the biographical aspect of this analysis claiming that "any biographical occasion, no matter what it may be, is transcended by the inner significance of the poem".

Emil Ermatinger (1921a: 174) continued to describe the plot of the poem, but refrained from any philological conjectures, stating that "the temporal sequence in which the propositions are expressed by the poet,

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[7] This is the title of an essay by Arthur Bonus (1906).
[8] "Herr Lehmann" does not (only) refer to John Doe but to one of the main proponents of the Kunsterziehungsbewegung, Rudolf Lehmann, who had written a long programmatic essay on the aesthetic way of interpreting poetry, taking Goethe's "To the Moon" as his example (cf. Lehmann 1905)

and the spatial position in which the things are conceived by him represent no logical or causal connection".

Max Kommerell (1943: 25) continued to characterize the effects the poem had on the readers, but gave no attention to their historical background, suggesting that "the reader is already contained in the poem". As he stated "It is the tone of the poem that has the power to put whoever listens to it into its mood".

Such premises served to give continental European scholars of the twenties and thirties new confidence in the importance of verbalizing their reception of literary texts again. As it seemed no longer feasible to provide a level of explanation for the poem by constructing an outer context – be it exterior or interior to the plot – they began looking for a special inner content. Instead of giving a biographical motivation from the outside they investigated the so-called "inner motivation" of the fictional elements by a central organizing idea.[9] Instead of looking for causal connections within the fictional world they compared the general character of the fictional elements".[10] Instead of studying the historical aspects of the individual reception process they concentrated on the typical immediate responses of the average person reading the literary text". [11]

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[9] Cf. Ermatinger (1921a: 256): „Diese Idee ist nun der Mittelpunkt, von dem aus die innere Motivierung oder Organisation des ganzen Stoffes bedingt ist." P. 267: „Durch die innere Motivierung ist die Einheit und Geschlossenheit einer Dichtung bedingt."

[10] Cf. Ermatinger (1921a: 282): „Auch bei der Lyrik ist die innere Motivierung, wenn ihr auch die strenge Kausalität abgeht, doch Einheit der geistigen Haltung, und nur, wo diese vorhanden ist, wirkt ein Gedicht wahr."

[11] Cf. Kommerell (1943: 22): „[...] in unseren Tagen […] [ist] wesentliche, jedoch ungreifbare Wirksamkeit der Dichtung *das* Hervorbringen *des* lyrischen Zustands in *dem* das Gedicht aufnehmenden Leser" (emphasis mine: RP). The typical presuppositions of this pseudo-objective approach are made more explicit by Korff (1958: I, 241): „Allgemein verstehen aber heißt, es nicht vom Dichter aus und nach seinen ganz persönlichen Gefühlen verstehen, sondern als Gedicht für uns, für jedes gefühlvolle und gebildete Menschenwesen – gleichsam als ob es für dich und mich geschrieben sei und der Dichter es nur darauf angelegt habe, die Gefühle 'vorzufühlen', wie sie in jedem von uns angesichts des Lebens und einer typischen Lebenssituation nicht nur einmal, sondern immer wieder entstehen, obwohl die speziellen Anlässe und Umstände immerzu verschieden sind" (emphasis Korff's). About Goethe's "To the Moon" Korff writes (242): „So vom Leser aus betrachtet, ist das Gedicht [...] offenbar etwas ganz Einfaches und Unproblematisches, und wir identifizieren uns ohne Schwierigkeit mit dem einsam in der Mondnacht Wandelnden, der [...]. Wir identifizieren uns aber auch zu sonderbarer Genugtuung mit der Klage um die Vergänglichkeit auch des Schönsten – 'So verrauschte Scherz

Ernst Cassirer and Hermann Pongs had rediscovered Goethe's definition of a symbol for the arts: "A symbol turns […] an idea which is otherwise inexpressible […] into an image, such that the idea remains always unattainable but infinitely effective in this form […]".[12]

Taken in this way a symbol embodies all and only those qualities which Linden, Ermatinger, and Kommerell were looking for in a literary text:

> Eluding the enchainment of cause and effect and comprehended only in its ideal content [...] it transcends the sphere of existence [...] (Cassirer, I956 /1923/: 190).
> For the observer it opens the opportunity to extend its notion to "the deeper meaning, which is inherent in any significant work of art" (Pongs, 1960: 41).
> It differs from cognate notions in that the symbol not only expresses, represents, or signifies what it stands for, but is endowed with its power (Kommerell, 1943: 15).

Backed by this philosophical conception, the notion of a symbol began to occupy a prominent place in literary studies as well. "Symbol" became the common technical term for: a creative motive without biographical motivation; a fictional event without causal connections; and a receptional effect without historical reminiscences. As such it was turned into a weapon against any attempts from within the sciences to interfere with the new practice of interpretation.

As an outgrowth of these developments, *Symbol-Oriented Interpretation* became more of a linguistic exercise than literary criticism had been since the days of Kannegießer and Hehn. It was marked by the creation of new and efficient procedures of text-processing yielding

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und Kuß, / Und die Treue so' –, und jeder gefühlvolle Leser sagt angesichts dieser Strophen unwillkürlich: 'Ja genauso ist es, so habe ich es selbst erlebt und erlebe es eben wieder.'" Such characterizations tend to become implicit definitions for what Korff means by „gefühlvolle und gebildete Menschenwesen", or „gefühlvolle Leser".

12   Goethe's original formulation is somewhat more complicated: „Die Symbolik verwandelt die Erscheinung in Idee, die Idee in ein Bild, und so, daß die Idee im Bild immer unendlich wirksam und unerreichbar bleibt und, selbst in allen Sprachen ausgesprochen, doch unaussprechlich bliebe". (Cf. Goethe, „Maximen und Reflexionen" 1113, in: Goethe [1948–1971: IX, 639]). lt may be interesting to confront this formulation with the characterization given by Carlyle (1858: 134) who knew Goethe's ideas about symbols: "In the Symbol proper, [...] there is ever more or less distinctly and directly some embodiment and revelation of the Infinite; the Infinite is made to blend itself with the Finite, to stand visible, and as it were, attainable there". This formulation was later used by Arthur Symons (1899) to introduce the concept of a symbol in his influential book *The Symbolist Movement in Literature,* of which further editions were published in 1908 and 1919.

illuminating reformulations of the object-text. Max Kommerell, for example, used a special technique of summarizing. Applied to Goethe's poem, it reads thus (1943: 100):

The phrases gone through here are:

[I, II] the pure distance of contemplation of life;
[III] the comprehensiveness of memory;
[IV] the irrecoverability of the moments of love;
[V 1, 2] the certainty of the past;
[V 3, 4] the pain of not being able to forget;
[VI 1, 2, VII] restless change;
[VI 3,4] inspired by it: the poem.
[VIII, IX] The poem ends in the certainty of one's possession of oneself – separate from the world – which is shared by a friend.

This metatext records the changes in the content of consciousness of a reader slowly reading the poem. Each stage roughly corresponds to a sentence in the poem. Each description is essentially obtained by application of a simple linguistic transformation: *nominalization* of the finite verb. Compare, for instance, how "restless change" develops out of lines VI 1, 2 of the poem:

(1) "Rush on, river, along the valley / Without calm and rest."
    By *reordering* into basic word order we obtain:
(2) "Without calm and rest rush on along the valley, river."
    By *nominalization* of the finite verb and adaptation of the surface case relations we obtain:
(3) "Calm and restless rushing on along the valley by the river."
    By *abstraction* through deletion we obtain:
(4) "restless rushing on."
    By lexical *generalization* we obtain:
(5) "restless change." This is what Kommerell writes.
    By further *nominalization* of the second order attribute we could of course also obtain:
(6) "restlessness of change", which differs from (5) in foregrounding,

It is evident that this kind of heavy abstraction must destroy the syntagmatic relations in the poem. But this is not done by accident; for it opens the way for paradigmatic association. Although Kommerell's metatext exemplifies only one of several procedures applied by symbol-oriented interpretation, it clearly shows where the new frame of reference

was to be found: it is supplied by the linguistic and cultural paradigms to which the constituents of the object-text belong.

Of course, the destruction of the syntagmatic relations in the text takes away an important restriction on the actual meaning of the words and makes them free to take on any of their potential lexical meanings when they enter new combinations. Thus, if impressionistic interpretive studies were characterized by decontextualization what we have here can be called detextualization. It makes possible a dialectical unfolding of all distinctions and oppositions connected with the meaning of a word.

Compare what the French literary scholar Albert Fuchs (1947: 324) writes about the semantic value of the word „Nacht" in Goethe's poem:

(1) By the external opposition of night versus day we obtain:

darkness	instead of	light,
silence	instead of	noise,
rest	instead of	motion,
deep thought	instead of	shallow striving.

(2) By internal unfolding of life at night we obtain:

happiness	as well as	distress,
freedom	as well as	oppression,
harmony	as well as	chaos,
love of life	as well as	anxiety.

The phonematic value of the word „Nacht" [night] is described by Fuchs (1947: 312) as follows:

> The softness of the *n* and the strong, but not disturbingly harsh sonority of the a are like an appeal to softness without banality. The sudden arrest of the resonant vibrations by the cht acts as an invitation to retreat into oneself.
> [...] The final *cht* (in „Nacht") cleanly stopping the resonance expresses *guardedness against unfocussed sentiment, against sentimentality.*

After what was said about possible consequences of detextualization for the constituents of the object-text, these passages from Fuchs come as a surprise: Even the most imaginative scholar would not have thought of associating the word „Nacht" [night] with these ideas, had he not read Goethe's "To the Moon" before. It is not the word „Nacht" that invites one to "retreat into oneself" but the verses:

Blessed one who from the world
Without hate shuts oneself in (VIII 1, 2).

And it is not only the word „Nacht" but the last two stanzas of the poem that express "guardedness against unfocussed sentiment." This example shows how symbol-oriented interpretations make use of the freedom attained by detextualization. They do not get involved in chaotic secondary semantization. They take the primary meanings of other parts of the poem and project them onto prominent words. In the case of Goethe's poem the centers of projection are nouns denoting natural phenomena easily perceivable by the senses: „Mond" [moon], „Fluß" [river], and „Nacht" [night].

Surprisingly enough, this method of projection seems to conflict with the one postulated in the Jakobsonian characterization of the poetic function of language. According to Roman Jakobson (1960: 358):

> [...] the basic modes of arrangement used in verbal behavior [are] *selection* and *combination.* If "child" is the topic of the message, the speaker selects one among the extant, more or less similar, nouns like "child", "kid", "youngster", "tot", all of them equivalent in a certain respect, and then, to comment on this topic, he may select one of the semantically cognate verbs – "sleeps", "dozes", "nods", "naps". Both chosen words combine in the speech chain. The selection is produced on the base of equivalence. [...], while the combination, the build up of the sequence, is based on contiguity.

But in poetry, Jakobson says: "*equivalence is promoted to the constitutive device of the sequence*". In his view, the poetic function of language "projects the principle of equivalence from the axis of selection into the axis of combination".
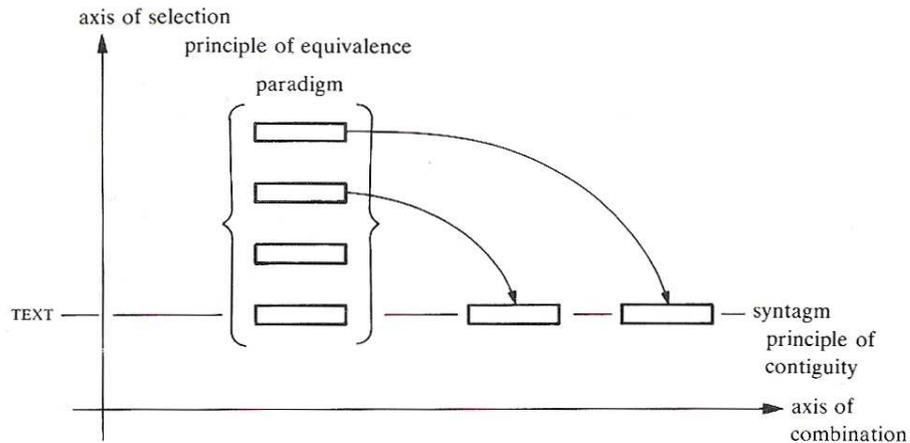
Diagram 1. Equivalence as a constitutive device of the syntagm in poetry according to Roman Jakobson

If the Jakobsonian kind of projection can be illustrated as in the Diagram 1 (see Posner, 1971: 211), then the practice of symbol-oriented interpretations has to be rendered in the way as it is shown in Diagram 2.
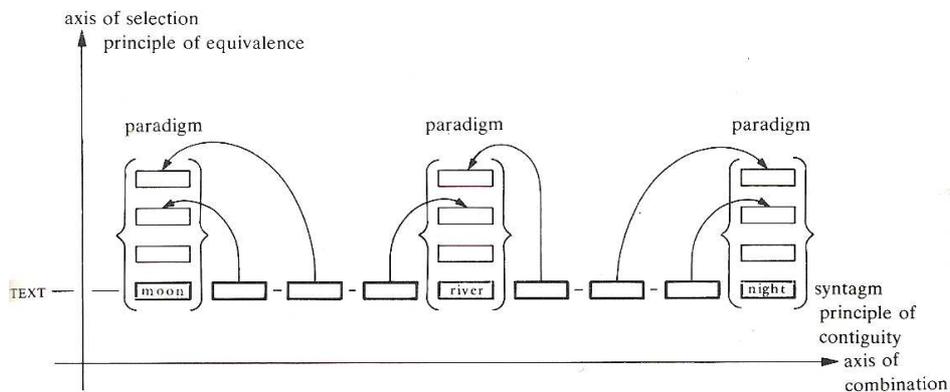

Diagram 2. Contiguity as a constitutive device of the paradigm in poetry according to Walter Linden.

Thus, for Linden (1928: II, 359):

[…] the moon symbolizes eternal powers and reassurance in them, release of emotions, clearing of the soul, recognition of the strength of inner life. The *river* with its roaring symbolizes movement, and eternally flowing life touching the heart with pain and joy, taking away the dearest things and leaving only memories behind.

For Fuchs (1947: 310; see also 312, 324):

Nacht resumes and materializes all that has been said since *selig*.

By enumerating a number of items which are all equivalent in being affected by the moon (or the river, respectively), Linden's formulation takes the form of a paradigm. What Linden has done to construct it is to select items from within a syntagm and combine their meanings to form the symbolic content. This is the opposite of what *an ordinary writer* does who selects items from paradigms and combines their meanings to form a syntagm.

According to Jakobson, *a poet* produces syntagms by taking a number of equivalent items from a paradigm and combining them to make a text; Linden, however, produces paradigms by taking a number of contiguous items from a syntagm and combining them to make a symbol. Whereas Jakobson promotes equivalence to the constitutive device of the syntagm, Linden promotes contiguity to the constitutive device of the paradigm in poetry: *symbol-oriented interpretation projects the principle of contiguity from the axis of combination into the axis of selection.*

But these differences must not be taken to be contradictions. Their character becomes evident when we take into account that Jakobson describes the production process whereas Linden verbalizes a way of reception. Far from being incompatible, the practice of interpreting poetry as performed by symbol-oriented interpretation and the practice of writing poetry as described by Jakobson complement each other.

There is only one criterion of the poetic function of language: *The poetic function projects the principles of equivalence and contiguity onto each other's fields of application.* This criterion is neutral with respect to the modalities of language use: Writers apply it in projecting the principle of equivalence from the axis of selection into the axis of combination; interpreters apply it in projecting the principle of contiguity from the axis of combination into the axis of selection. Thus, the two kinds of projection are but two sides of the same coin.

But can the two processes also be said to be the reverse of each other? Not for every kind of text. To make them so, the object-text must fulfill a requirement that reminds one-of Ermatinger's principle of "inner motivation" (1921a: 250–289; see footnotes 9 and 10): it must be possible for the reader to reconstruct from the text the paradigms which

the writer employed when writing it, and that is only possible if at least certain parts of the object-text "are organized by a central idea".

When there are no items in the object-text which are at the same time contiguous and equivalent in referring to the same background phenomenon, there is no material that lends itself to symbolic projection. It should be obvious that this is just a special case of the neutral criterion of the poetic function of language as formulated above.

The way in which the apparent contradiction between Jakobson's postulate and Linden's practice was resolved indicates an essential merit of symbol-oriented interpretation: it has contributed more than any other approach developed so far to an understanding of the process of reception in literature. That process is reconstructed in the following way:

(1) All examined characterizations of the symbolic content keep closely to the order of presentation in the object-text. Thus, they verbalize the *cognitive activity* of any reader comprehending the lines of the text one by one and relating their content to central concepts in his mind.

(2) Moreover, in poetry of the relevant kind, the process of reception involves five stages:

(a) By their content, the lines of Goethe's poem make the moon stimulate a number of *mental processes* in the protagonist: "reassurance, release of emotions, clearing of the soul, recognition of the strength of inner life".

(b) By *identification* with the protagonist, the imaginative reader *re-experiences* these effects of the *fictional* moon when reading the poem.

(c) As the *poetic function* of the language directs the reader's attention towards the message, he *associates* these effects with the *word* "moon" in the text of the poem.

(d) The associations in question are *transferred* from the word *to its referent,* the *real* moon, when the reader encounters it in real-life situations.

(e) Having experienced *the real moon* stimulating "reassurance, release of emotions, clearing of the soul, recognition of the strength of inner life", the reader feels *confirmed* when reading Goethe's poem anew (feedback to [b]).

Reception taking such a course can be regarded as a process of secondary conditioning (cf. Razran 1949): the poem serves as the conditioning stimulus: the fictional moon in (a) and (b), the word "moon" in (c), and the real moon in (d) function as conditioned stimuli; and the effects of the fictional moon on the protagonist in (a), the effects of the fictional moon on the reader in (b), the effects of the word "moon" on the reader in (c), and the effects of the real moon on the reader in (d) can be regarded as secondary conditioned responses of increasingly higher order in the sense of Ivan Petrovich Pavlov's distinctions (1927). Any reader having been conditioned in this way will be ready to say, with Kommerell (1943: 15):

> In Goethe's poem *moon* (or *river*, or *night*, respectively) not only expresses, represents, or signifies what it stands for, but is endowed with its power.

The process that conditions symbol-formation may, in its various stages, be reinforced by the reading of metatexts:

(1) contextualization of the Tieck-Kannegießer-Hehn type facilitates the transition from the protagonist's experiences to those of the reader (cf. [b]: identification);
(2) explication *de texte à la* Fuchs supports the transition from the fictional world to the words of the object-text (cf. [c]: word-association); and
(3) paradigm-formation *à la* Linden encourages the transition from the words of the object-text to the real world (cf. [d]: generalized association).

At the end of this survey, it would be interesting to investigate a genuinely structuralist interpretation of Goethe's poem. Of course, this type of interpretation is applicable to it, too; and it has been applied several times, the first attempt having been made as early as 1927 by Marianne Thalmann (1927).

But in the present context such an investigation would not add much to what is already known about the merits and shortcomings of structuralist methods of interpretation in general.[13] I therefore propose to revert once more to my initial question putting yet another slant upon it:

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[13]   For a detailed study of structuralism as a method of interpreting poems, see Posner (1971 /1969/ or also 1972).

Why have people read and written literary interpretations throughout this period?

The study presented here should have made one thing quite clear: they have not done so primarily to learn external data or to present unknown facts about the author, text, or reception of the poem. They have done so because interpretations can help the reader establish a *personal relation* to a given work of literature. And this cannot be achieved primarily by being equivalent with the object-text in one way or another, but by being different. It is the deliberate: (a) change of view-point and perspective, (b) change of centrality and focus, (c) change of foreground and background, and (d) change of the whole frame of reference, which make a reader of the interpretation sensitive to the peculiar qualities of the literary work.

In just how many ways, an interpretation can differ linguistically from the object-text and just which functions these differences can fulfill has yet to be discovered. But I do hope that my report has indicated how these questions can be dealt with. Systematic historical analysis complemented by relevant linguistic experiments will eventually yield a reliable theoretical basis for a solution to the classical problem which faces any practical critic, literary scholar, or teacher of literature.

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Imaginary Architecture and Verbal Description of Emptiness: Paths, Roads, and Streets

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The following presentation aims at providing some inspiration sources for students and young researchers who might be interested in answering the questions of how the human perception of emptiness and the delimitation of space in urban environments have influenced the differentiation of world views that are encountered in various languages spoken in the European Union. To explain my position having been elaborated at one of the subsequent international congress of semiotics[1] as well as in my earlier studies on the verbalization of center and periphery concepts (cf. Teters 2009 and 2010), I would like to depart here from the statement that, in the beginning, human beings were not conscious of the nonexistence of emptiness: the World seemed to be full, loud and chaotic. The presence of human beings on earth was described fairly simply: as a kind of similarity between the human being and the Earth. Starting with Xenophanes (a Greek philosopher, ca 570–ca 480 B.C.), however, it gained a new meaning to refer to the inhabited world, as well as a new sound (*oikouménē)* or *Ekumene* (also spelled *œcumene* or *oikoumene*).[2] With *ekumene* a new illusion was born, which saw the Earth's surface as an inhabited whole reaching as far as the Ocean: now the World seemed to be inhabited and full. The question is: How is this fullness made possible? How is it accomplished?

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[1] Round Table: Unfolding the semiotic web in urban discourse organized by Daina Teters, Zdzisław Wąsik, Roland Posner, and Richard L. Lanigan. *10th World Congress of Semiotics. La Coruña, Spain, September 22–26, 2009: Culture of Communication, Communication of Culture*. The abstract of this workshop has been published earlier; see: Wąsik (ed.) 2009.

[2] The term *οἰκουμένη* is the feminine present middle participle of the verb *οἰκέω* /oikéō/ – 'to inhabit'.

According to simple logic, any *togetherness* or co-existence (note: Together! Beside (side by side)!)[3] is made possible by some form of separation that is gained through liberating or emptying.[4] When we speak about the types of living next to each other and co-existence, there should be more of these forms of separation.

The Greeks, although they rarely used the concepts of emptiness and nothingness and did not always get involved in conceptual arguments about their possibility or impossibility, used the verbs (cf. Weisman 1991 /1899/: 699) *χευεμβατεω* – to enter an empty space, later – to stumble and (Weisman 1991 /1899/: 700) *χευόω* – to empty, turn into nothing, destroy, forming new concepts, which obviously were vital for them, first of all about an empty space (Weisman 1991 /1899/: 700) (or rather – emptied) – *χευεωυ* and other ready-made forms, which can be made void.

Here it is important to say a few words about the notion *φορμός* – *form* (cf. Weisman 1991 /1899/: 1323) used by the ancient Greeks: actually it meant *a basket*, no matter whether it is empty or full. The Greeks saw the form as a pre-condition for content. In such a context it is not difficult to build a chain of empty forms or to empty them of any content. The above thought process is familiar to us as it is rather common in modern metaphors: *an empty word, an empty look, a life empty of happiness (a life devoid of …), to empty oneself of emotions, etc.*

Although I am aware that the notion of emptiness has not yet been exhausted, its numerous meanings may even serve as a provocation, or more precisely the state of being accustomed to extension and emptiness, even *fuga vacui*,[5] has been demonstrated not only in Ancient Greece or in

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3   Together – more generally towards each other (*Collins English Dictionary* 2006: 1393). *Beside* (Collins: 155) – more generally *next to, along the side of something or someone*; from the Old English *be sīdan. By* shows direction *to, towards*; from Old English *bī*, related to Gothic *bi,* Old High German *bī,* Sanksrit *abhi* (*Collins English Dictionary* 2006: 233); Side – Old English *sīde*; related to *sīd* – 'wide' !!! (Collins: 1497).

4   It is remarkable how often the ancient spatial descriptions use words that are related to the meaning 'make void' or 'broadly emptied', and how later they influenced one another: *πλαδγω* (*platos* or *platus*) – 'to make broad', 'broaden', 'broad-cast', *ημλατεια(οδοζ)* – 'a way', 'a street' (from C14 'flat', 'field'; Old English, Old Saxon, Old High German – 'feld') 1007 'place' (from C17 via Old French, from Latin *platèa*) (Collins: 1240), or Spanish *plaza* (from C17 *plat* – 'to extend') (*Collins English Dictionary* 2006: 1246).

5   Latin: 'fear of emptiness'.

medieval Europe, but also today when one might feel afraid to decline in status or importance and fall so low as to be obliged to live *on* the street one day (and not *in* the street) (note that falling is possible in an empty space that does not show any material resistance!) or one might feel so empty – not important or worthy anymore, or when we read lists of vacancies (read: empty spaces!) in hope for a better life …

Emptiness has many faces today. Perhaps that is the reason why we do not yet understand empty forms, such as streets, roads or ways, as *non nihil* forms. Leaving aside emptiness-related metaphors, I would like to ask together with Alberto Giacometti (1901–1966),[6] a Swiss sculptor, surrealist painter, draughtsman, and printmaker, who, with his sculpture „*Objet invisible"/Mains tenant le vide/ 1934/1935,* demonstrated that emptiness depends on the way it is defined, and the peculiarities of this definition are manifest (seen) verbally: How to understand emptiness?

> Unfortunately, we are not able to understand emptiness by itself, we understand it only if it is located (note: it *is*) somewhere. But where is that somewhere?
> We would understand emptiness if we were able to draw any borders, thus gaining a place called "somewhere".

Picture 1. Alberto Giacometti 1934/1935: *Mains tenant le vide (L'Objet invisible)*
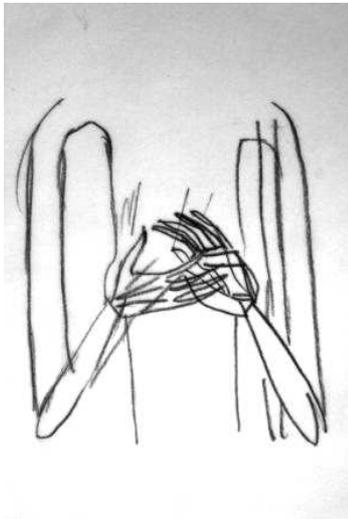
Later, it will be described and called emptiness. Thus, in my studies, the concept of emptiness will be used in a sense similar to the one mentioned above and turn to extended and purposeful forms of emptiness, such as streets, roads, and paths.

Although most of one's time is spent in the streets, on roads, or in other seemingly empty spaces, one rarely reflects on what they mean or how they are experienced, or whether one needs them at all. We should not forget that it is possible to live without this form of emptiness, in other words, the streets are not a practical necessity, as the

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6   For details see: Aspley et al 2000 and Genet 1979.

case of Catal Hüyïk demonstrated.[7] Or that is possible to live with streets but not call them by name, as we have learned from the Japanese.

Up to now the lack of reflection about streets or ways has rather been caused by the fact that we tend to take the foundations of culture for granted, yet every foundation has had its builders and an origin – which means that it was a creative construction, not something biologically predetermined. That is said, there is a sense in which this has to do with biology, i.e. with the human body, whose symmetrical and asymmetrical arrangement has been an inspiration for the construction of closed spatial forms like houses or cities. Likewise, it has inspired empty forms as well. Moreover, all human strategies, including the strategies for creating spatial forms are matched by their imitation in language.[8]

However, it is not the verbal description of ways, roads, and streets that is first to constitute meaning. Verbal descriptions of artefacts, like paths, roads, and streets, may be considered as a translation of some pre-existing meaning. In all these spaces meaning is present in material bearers, forming the signs and modes of human understanding. Moreover, it is important to distinguish among ways, roads, and streets as different organised spaces and as different cognitive experiences. For instance, a path can be singular; it can be located in an open space or lead through a field as we know it from fairy-tales. After winding through a forest, the road/path leads to a grand finale, in the shape of – if not Rome (cf. Radke 1971),[9] then at least a dragon. In the old days, that of course meant reaching the outer limits of the known world (cf. the opus magnum of Sebastian Muenster (1488–1552) from the year 1578).

The road can have an uncertain destination. In this case what counts is the departure itself or the fact of departure, e.g., *iziet pie vīra* (Latvian) or *выходить замуж* (Russian) – to get married or, literally – "to go to

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[7]   Catal Hüyïk – a 12 000 years old town in Anatolia – was discovered at the end of the 1950s. Since 1993 a research group from Cambridge and Stanford Universities has been working there. Catal Hüyïk is famous for the non-existence of streets: the houses were so close to one another that there is only one possibility to move in the town – across roofs. There upstairs is in fact downstairs.

[8]   Similar to the case above, we reason in terms of opposition of interior vs. exterior space and movements and thinking is expressed in the same verbal fashion, e.g., the way of thinking, ways of resolution, a way of argumentation, curriculum vitae, a way of life, go out of one's way, lead the way, make one's way etc.

[9]   Cf. *Viae Romanae*. Available at: www.csun.edu/~hcfll004/viaeromanae.html

husband" (or: "to depart for husband"), *iet plašajā pasaulē laimi meklēt* (Latvian) – to go out into the wide world to seek happiness, meaning – to leave.

With streets that are arranged in a network, the situation is a bit more complicated; they are quite unlike a single street or a road. They do not know singularity; they can be understood only as a particular instance of a road or street network, because they are defined by the limited space of a town or defined as an inner space: that gives them a special interior feeling. This finds its reflection in the description of streets or roads.

I would like to return to the established way of representing of streets a bit later, for it is impossible to analyse a street without first exploring a house. Later it seems to become a little complicated. But let us go step by step.

At first sight it all seems to be simple and unequivocal: the house and the street are two different forms of culture. One is built to resemble the skin of a human being, the other, with a human spatial orientation system in mind. Both have the same definition line and both are defined in the same way: a street is a public road usually lined by buildings. Thus, the demarcation line is the outline of two objects, the buildings and the street, and both – the street and the building, are structurally interchangeable.

At the same time, however, both the house and the street combine the two models mentioned above: the house can be considered not only as a closed space, like our body, but as a way into the city (one can be *homo viator* in his/her own home[10] and get to know the street or obstacle in the corner), giving the impression of functioning as a place for conducting one's life. I will mention some examples to explain what I mean:

A house[11] is built at a certain locus[12]; this proceeds from the definition of its foundation, where it can be placed,[13] for what the owner has to pay, which belongs to him, gives him security etc. In the case of Riga, it was *locus Rigae*, where the place for *mayestede* (read:

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[10] Allusion to the title and the content of the book by Gabriel Marcel (1951 [1945]) *Homo Viator*.

[11] A house – Old English *hūs*; related to Old High German *hūs*, Gothic *gudhūs* – temple, Old Norsk *hūs* (*Collins English Dictionary* 2006: 790).

[12] Locus – *a place at…*, (pl.) *loca* or *loci*.

[13] It is interesting to note that in the Middle Ages, when a householder decided to move from one place to another in the city, the house could be placed in a new *locus*. Thus it was movable property in the full sense of the term.

the place where the house is standing) was found. The name of this activity has preserved its meaning. After having been spatially defined and in accordance with this definition, the bottom area of the house can be multiplied by acquiring a second, a third floor etc.[14] The floors are connected by inner passageways – personal ¨streets¨ or, more conventionally, stairs. Thus, a house is a combination of options for staying as much as for going.

In accordance with the strategy outlined above, the same can be said about the street[15] that can be considered as a closed space, which has borders and imaginably closed endpoints. Paradoxically, it is the case when we *go out* into the space – when "we are outdoors"). A street (not a road or a path) – an ambivalent exterior – becomes an interior by inversion as obvious from expressions, like the following: Latin, *in vīcō angusto habitāre* (Latin) "to live in a small street", *Wo bist Du, wo steckst Du?* (German) "Where are you?"; Compare also, how one can say: He *lives in* the street (British English), or: *on* the street (American English). Similarly, in Russian, Где Ты живёшь? Где Ты находишься? "Where do you live?", i.e., "Where are you at the moment?"

In this way, we see that one may have two places for living: home and, if we take it more existentially, the wide world, for instance, a street (e.g., "Where do you live?" *On vius*? (Catalan) *Donde vives?* (Spanish) "Where are you (now)?" *On ets (estas)? D'on ets?* (Catalan) *Где ты живёшь? Где ты находишься?* (Russian)

A city (a town) that has been established as a locus turns into a local arrangement of diverse entities: one can always say that one is somewhere, or that one is moving (going) from one place to another. That is reflected in language, e.g. "Where are you?" (i.e., "In which place are you?" or "Where do you live?") or another question "Where are you

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[14]   The ground floor, level, storey – Old English *flōr*; related to Old Norse *flōrr*, Middle Low German *vlōr*, Lattina-*plānus* – level; Greek *planan* – 'to cause to wander' (*Collins English Dictionary* 2006: 625). In German it is Stockwerk (from the Verb *stecken*, *stehen*), *Erdgeschoss*.

[15]   The street – the old English *stræt* from the Latin *via strāta*, from *strātus*, the past participle of *sternere*, to strech out, Old High German – *strāza*.

going?" The strategies of posing questions may vary and the answer depends on at least two strategies:

> The first strategy, "I am here at/by ..." For instance, one can be standing in differently structured places, e.g., "I am at the corner of ..." (i.e., in a closed space) or "I am in the street" (i.e., in an open space). If one is in an open space, one starts constructing and developing its own proximities – the human body gives us a possibility to fill in the empty space, e.g., by the spontaneous appearance of other people who create a new topological structure – a circle – as in the case of, e.g., street musicians.

> The second strategy, "I am going to ..." (i.e., an imaginary destination is implied) ("I am going or moving at a given moment"). One can also be going into differently structured spaces, e.g., (in a closed space): "I am going up or down", or in an open space: "I am going to or towards ..."

Our encounters with a house or a street are first and foremost bodily acts; to be more precise, both the house and the street were built as reinterpretations of our body. However, it is not that simple, because it is not directly *our* body that constitutes the meaning – I am using a metaphorical simplification, implying a prototypical body (some-body).

For instance, it is possible to see the human being as a complex of oppositions (with an interior and an exterior), each environment being distinguishable from its surroundings by means of a specific interface, like the skin, clothes, walls etc. On the one hand, it almost suffices in order to understand such spatial entities as houses or cities. Should we reflect on oriented spaces, like streets, paths or roads, the human body can be viewed differently: as a point of departure, some geometrically constructed zero point, which is moving in space and experienced, yet at the same time constructing an abstraction labelled "space". The verbal description of the architecturally built emptiness will always preserve elements of both: the complex of opposition and the prototypical movement.

The streets, as well as roads and paths can be considered a kind of constructed emptiness that does not know its owner or belongs to everyone. However, their establishment, geometrical definition, cognitive perception and verbal description have different properties. In order to

define an empty space, some conditions have to be complied with: a road or a street provides a translation of a three-dimensional space into a two-dimensional space, which means that it has been made linear; the road is usually denoted by two imaginary points, a point of departure and a point of destination. Both of them are imaginary – a conditional starting point, which always changes, and a conditional finishing line that very often becomes an opening to a new story line (as, for example, 12).

Let us consider the fictional character of the starting and final lines or points. These points are passable with ease, as they are only available to our imagination.[16] We always say metaphorically as follows: "We have arrived", "We are here", "I am on my way", "I am going (from an imaginary starting point)". There are dozens of possibilities: "Have we arrived yet? No, we haven't".

However, in a topographical sense, each town has at least one particular point that is seen as its beginning (or: a particular point that serves as the beginning for a walk). This depends on the system of values of the people who live in the town. It is especially important at crossroads, and one has to be able to distinguish between right and left. The first and the most significant step along this way is the *Strategy of Linearization*. The outline of a street (a way or a road), as we know it, is what allows them to be something in the real world. Something becomes substance and a non-transparency (or: a non-void); pathways and streets seem to be filled, or to have some texture that is available to one's eyes.

It is characteristic of streets that they are the result of a combination of various viewpoints, which in turn depend on their construction system: they[17] can be viewed from different vantage points. As far as streets and roads are empty spaces, they form an illusion of space where we capture the visible or the invisible in semiotic terms. The spaces mentioned above have been presented from the viewpoint of one person. The street is perceived by the person as a composition of things that are at first sight insignificant: with a kind of topological gesture one captures who or what

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16   There are some exceptions from the general rule: *blind alley, cul-de-sac, impasse (Sackgasse), that do not lead anywhere.* The passages that halt the game in this way have to be signed. In the Middle Ages this was very rare.

17   A road – Old English *rād;* related to *rīdan* to RIDE, and to Old Saxon *rēda*, Old Norse *reith* (*reiten*?) (Collins:1395); Way – Old English *weg*; related to Old Frisian *wei*, Old Norse – *vegr*, Gothic *wigs* (Collins: 1815).

is approaching him/or her or, with his/her eyes "cuts them out" from the background *as if* they were significant and describes it as significant.

> It is obvious, for instance, that from the names of some streets, one can see blacksmiths in the street; and the street acquires the name of "Blacksmith's Street", one can see …, and the street acquires the name … etc. Or it is apparent from descriptions, when one is asked where he or she is at the moment. The answers are formulas of the following kind: "I am at (in front of) *the shop*" (read: I am located by or *at something*).

> The interior of the street (however, one needs to know where the interior is) affords some possibilities for moving or standing. In case one is standing in the street, the human being captures something, but not the street itself as a phenomenon. When one is walking there are two possibilities, either one imagines one's destination or the movement is carried out (enacted, materialized) towards a certain shape. These two things are important in regard to a cognitive decision about what one sees and what one feels with one's feet.

There is a surface structure that is dominant in the way, road and street, which could be called its phenotype. This structure helps it to gain the materiality and the real surface which can be captured. Seen geometrically, all directions in the world have uniform physical properties; there are no predetermined axes. This means that they are isotropic. Seen semiotically, space is not isotropic but rather egocentric, determined by two general cognitive dominants – horizontal and vertical, with the perceived asymmetry of space. Another way of saying it is that an empty space is viewed by the human being who decides what is located before, behind etc. I would like to quote after Dieter Suisky (2008: 41) Gottfried Wilhelm Leibniz (1646–1716), who said: "Spatium es ordo coexistendi", which means: we have to experience the sensation of the order of the world step by step, e.g., we have to learn it by walking.

When walking, in the sense noticed by Rebecca Solnit (2002), we notice[18] toads or frogs on our road or what we find or see from the

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[18] In Russian: *встретить* means 'to meet'; *встреча* – 'meeting'; *пространство* – 'space' (comes from *strenare*); *посторонний* – 'a stranger', 'from another side'; *странный* – 'strange', 'unusual'; *тот, кто странствует* – 'somebody who is wandering'. The same root is also in *сторона* (side) and *иностранец* (foreigner).

perspective of our position. It means that we capture the road as a system of coordinates,[19] where personal deixis, temporal deixis, and local deixis are dominant, and from the imaginary architecture of this emptiness: we read our way step by step in order to cover a certain distance and capture the "invisible street", thereby becoming co-creators of a certain kind of space, i.e., streets. The points on the road – signs – are connected to build a kind of text. This suggests an "imaginary walking space" (or, in ancient rhetoric, the sequential order of actions – *ordo naturalis*).

We can imagine what will happen if we lose this structure or viewpoint. What can be considered to be in front of or behind whatever? We find ourselves simply lost in emptiness.

As a matter of fact, roads contain a record of those who went before, and to follow them is to follow people who are no longer there. We have to think in terms of a tandem. Then, the path, road, or street becomes communal property. This approach helps in general understanding of the cultural mentality of people who come from the same country, city, or town in respect of their process of structuring and fixation purposes. In the second model, we have to take into account first and foremost the system of roads or streets[20] (pl.), which are impossible to understand if we do not follow in the footsteps of our predecessors. In case we are able to follow the text metaphorically and call it "a network of streets" we have to think in tandem. We coexist mentally with a "network of streets". It is possible to borrow something from a plane, but we will always feel the coexistence of the planes, which albeit they have disappeared, are expressed by the sensation "There was something".

The whole resolution could be perceived only from a bird's-eye perspective. For the earth, roads, trails, or paths as built structures cannot be perceived as a whole all at once. In view of that, we have to follow a specific strategy. Firstly, we have to take into account the system of prototypical movements of our predecessor and mentally become one with him to understand where in the town the point is that there is

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Note the shift in the root *сторон>стран*); in Spanish: *encontrar, estranjero (Spanish), estranger, estrany* (Catalan).

[19]   A system of coordinates was proposed by Cartesius (René Descartes, 1596–1650, French philosopher and mathematician) who attempted to demonstrate his famous proposition: "Cogito ergo sum".

[20]   Actually, a street does not in fact exist at all, because its end is defined by the departure of another street.

considered to be the "zero" point. The final destination, especially if the town has walls, is a bit simpler: we follow the walls to the final point.

Barcelona (cf., e.g., Vallescá 1945 or Espinàs 1961) can serve as a curious example of verticality. In case the network of streets is visualized vertically, like a house, it is possible to go up or down in an open space too, e.g., in Barcelona where the city is imagined (seen) as built or growing up in the direction from the sea to the mountains, the streets have been planned in parallel to the sea shore and laid hierarchically – in layers – one on top of another – one higher than another: *el carrer Gran Vía és a sota de Aragó.*

Actually, we need to distinguish the Old Town from the New Town. Interestingly, the arrangement and functions in the layout of the Old Town and the New Town differ in most cities and towns. The Old Town and the New Town are different cases and are construed in temporal opposition to one another. It is an unwritten rule that the Old Town and the New Town are separated by a street, called *New Street,* which serves as a demarcation line.

In the Old Town, as in the case of Barcelona, we can discern a direct comparison of the street with the human body: as the streets used to be one-way streets, they still bear two types of names:

> *An up-street: pujada (puja amunt)*
> A down-street: *baixada de Llibreteria (baixa avall)*
> The end of the street is called the "above-head" of the street: *al capdamunt del carrer*, etc., and the other end of the street is called the "below-head": *al capdavall del carrer*, etc.

> The beginning of the street is seen as its birth: the Catalans say "the street is born at …" *(el carrer va néixer...)* and the end of the street is seen as its death, and the Catalans say: "the street dies at …" *(el carrer X...)*; cf. also further examples: *"El carrer Ample que va néixer al carrer de la Fusteria, abans d'anar morir a la plaça de Medinaceli es para a descansar"* (Espinàs 1961:16) or *"Carrer d'Avinyó neix a les quatre cantonades del Call"* (Espinàs 1961:79)

In the New Town, the description is more formal. The comparison with the human body is applied only to distinguish "the right side" and "the left side" in relation to "the middle axis": *a mà dreta/ a mà esquerra.*

By way of conclusion, I would only like to say that I'm aware that the variety of streets, roads, and paths, and their labeling, is much richer than what I have mentioned before. Thus, while preparing this loose collection of statements for the sake of postulating investigative tasks and source domains, I will look forward to any cooperation proposal the participants of my lectures and classes may have, which could help towards covering the empty spaces in our perception of these phenomena.

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[21] Information available at: http://cgi.ebay.nl/MUNSTER-KOSMOGRAPHIE-1300-HOLZSCHNITT-BASEL-1588-C367S-/290290867994

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[22] See at: http://en.mgl.ru/5295

Substrate und Interferenzen in der Formierung der regionalen Identität als Materialgrundlage für ein innovatives Studienfach (Am Beispiel des literarischen und kulturellen Erbes in Schlesien)

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Die Formierung der regionalen Identität in der westpolnischen Region Niederschlesien ist ein Prozess, der immer noch im Werden begriffen und der, wie es scheint, noch lange nicht abgeschlossen ist. Die Frage nach der Existenz einer polnischen, niederschlesischen Identität müsste aus heutiger Sicht negativ beantwortet werden, da es eigentlich so gut wie keine Eigenschaften gibt, durch die sich eine allgemeine polnische von einer niederschlesischen Identität sichtbar abgrenzen ließe.

An dieser Stelle muss darauf hingewiesen werden, dass in den ehemals deutschen und Ende der vierziger Jahre des 20. Jahrhunderts von Polen besiedelten Gebieten, ein Prozess der sog. kulturellen Agglomeration stattgefunden hat. Die meisten polnischen Ansiedler kamen überwiegend aus dem polnischen „verlorenen Osten", d.h. aus der Ukraine und aus Weißrussland, eine geringere Anzahl aus Zentralpolen. Sie brachten verschiedene Bräuche, Dialekte und andere kulturellen Attitüden mit, die dann im Laufe der ersten zwei Jahrzehnte nach dem Krieg agglomeriert wurden, d.h. in der polnischen Hochsprache, bzw. Hochkultur aufgingen.

Fazit: es besteht also gegenwärtig keine ausgeprägte polnische niederschlesische Identität (kein Dialekt, keine regionale Küche, keine Volkstrachten, keine Volkslieder), es besteht aber gleichzeitig großes Interesse daran, eine eigene regionale Identität zu generieren. Daraus resultieren unterschiedliche Bemühungen innerhalb der kulturellen Elite, die einzelnen Facetten dieser regionalen Identität aus der deutschen Kulturgeschichte dieser Region zu importieren und in das polnische Identitätsgefüge zu implementieren. Es gab allerdings auch Vorschläge in der seit einigen Jahren laufenden gesellschaftlichen Diskussion (Obserwatorium Karkonoskie in Jelenia Góra) über die regionale

Identität, als regionale Tracht Elemente der Kleidung aus dem Wilden Westen zu verwenden. Diese Vorschläge wurden natürlich nicht ernst genommen. Viel eingehender wurden die Möglichkeiten diskutiert, die fertigen historischen Muster (z.B. die Schlesiertracht) aus der deutschen Zeit zu übernehmen. All diese kulturellen Aktivitäten könnte man hier sicherlich als eine Art Suche nach Identität bezeichnen. In diesem Kontext spielen die Substrate eine große Rolle, die in der Linguistik oft als ethnisch – sprachliche Grundlagen der Kultur verstanden werden und die damit verbundenen Interferenzen, die an der Schnittstelle der vergangenen fremden und der neuen gegenwärtigen Kultur stattfinden .

Die als Identitätsfacetten zu übernehmenden Substrate können hier in zwei Kategorien unterteilt werden: die Substrate der ersten und der zweiten Provenienz. Die erste Kategorie umfasst vor allen Dingen die mittelalterlichen schlesischen Ortsnamen, die in der deutschen Sprache ihren slawischen Charakter behielten. Viele schlesische Ortschaften, die einen slawischen Ursprung haben, wurden im Mittelalter zu einem *sui generis* Treffpunkt deutscher und slawischer Kultur, wobei sich im Laufe der Zeit die slawische in die deutsche Kultur assimilierte.

Die Ortsnamen wurden verdeutscht: als eines der vielen Beispiele sei hier das historische Gemeindedorf *Alt Kemnitz* angeführt, das im 12. Jh. *Camenica* hieß, abgeleitet von dem Namen des in der Nähe fließenden Baches *Camenica*, was „Steinbach" bedeutet (Deutsch *Stein* – Polnische *Kamień*). Der Ortsname entwickelte sich dann Jahrhunderte lang, bis es zu *Alt Kemnitz* und nach dem II. Weltkrieg von den polnischen Behörden direkt ins Polnische als *Stara Kamienica* übersetzt wurde. Dieser Ortsname konstituiert ein Substrat, das nicht nur als ein Ausdruck sprachlicher Prozesse zu sehen ist, sondern auch als ein Phänomen des kulturgestalterischen Einflusses des Landschaftsaspekts auf beide Volks-elemente.

Es ist wichtig an dieser Stelle zu bemerken, dass die sprachliche Existenz dieses Substrates und sein historisches, interkulturelles Gewicht von der polnischen Bevölkerung in den Jahren vor der „Wende" eher unbewusst internalisiert wurden. Die zweite Kategorie der Substrate umfasst all die Ortsnamen, Landschafts- und Architekturbezeichnungen, die nach 1945 ins Polnische direkt übersetzt wurden (*Hirschberg* – *Jelenia Góra*, *Hirschberger Tal* – *Kotlina Jeleniogórska*, usw.).

Wenn man die Problematik der Substrate vom semiotischen Standpunkt her bedenkt, darf man nicht die Tatsache außer Acht lassen,

dass es sich hier um eine duale Struktur handelt. Demnach haben wir hier mit zwei Ebenen dieser Erscheinung zu tun: mit einem *obiectum materiale*, d.h. einer in diesem Fall materiellen Grundlage des sprachlichen Ausdrucks (materielle Zeichen der Kultur oder Landschaft: Schlösser, Kirchen; Berge, Täler usw.) und mit einem *obiectum formale*, d.h. den sprachlichen Entsprechungen des Materiellen in beiden Sprachen, der deutschen und der polnischen.

Die oben angedeuteten Themenkomplexe würden sich ebenfalls ohne Zweifel für die didaktische Basis eines innovativen interdisziplinären Unterrichtsfaches eignen, das der internationalen Studentenschaft einerseits die semiotische Methode, andererseits aber die die multikulturelle Region betreffenden Informationen vermitteln könnte. Eine besondere Rolle hätte dabei die Literatur, die vor dem II. Weltkrieg in der Region um das Riesengebirge so manche berühmte Vertreter hatte. Die oben erwähnten Substrate, die als ein getrenntes Thema behandelt werden können, bilden dann in der vor allen Dingen regionalen, aber auch hohen Belletristik die dargestellte Welt der Romane und Novellen. Erwähnt werden müssten in diesem Zusammenhang vor allem Gerhart und Carl Hauptmann, Hermann Stehr und Fedor Sommer, alle Autoren, die den größten Teil ihres Lebens im Hirschberger Tal bzw. im Riesengebirge verbracht haben. Ihre Dichtung variiert ein breites Spektrum von Themen, die als Objekt der literaturhistorischen und historischen Untersuchung verschiedenste Aspekte der zu thematisierenden Region aufzeigen können.

So wären das z.B. vorwiegend der soziale Aspekt bei den Brüdern Hauptmann, und der landschaftliche bei H. Stehr und F. Sommer. Die deutsche Vorkriegsbelletristik, die die Hirschberger Region thematisierte, bildet eine Fundgrube an semiotisch zu untersuchenden Informationen und/oder Zeichen, die auf eine frappante Weise ein enormes Wissen um die Region zu vermitteln im Stande sind. An dieser Stelle wäre es von Nutzen, an einem Zitat aus dem Roman *Das Geschlecht der Maechler* von Hermann Stehr (1929: 36) zu veranschaulichen, welche Möglichkeiten für den Studierenden, vor allem aus semiotischer Sicht, die Literatur dieser Provenienz bietet.

> Es kamen auch Vögel, die es an den Bach herantrieb, entweder um den letzten Abendtrunk zu tun oder um von Stein zu Stein, die da und dort aus dem Wasser ragten, ein neckisches Spiel zu treiben, das bei den meisten, wie konnte es auch in diesem abendlichen Frühlingsglühen anders sein, von Verliebtheit nur so strotzte. Wasserstare schmätzerten und huschten. Rotschwänzchen tauchten auf und verschwanden. Finken ließen sich zu einem schnellen Schluck aus den Bäumen und verschwanden wieder hinauf ins Laub, wo der und

jener, wie um die erfrischte Kehle zu proben, sein seliges Gesetzlein schmetterte und dann im Grün einem lockenden Weibchen nachjagte. Am buntesten trieb es ein trieb es ein Bachstelzenpaar, das wohl nicht weit weg in der Ufermauer schon ein Heimatloch ausgekundschaftet hatte. Bald stoben sie wie hitzige Feinde gegeneinander, bald saßen sie entfernt wie ganz Fremde, jeder auf seinem Stein, trippelten und wippten mit den Schwänzchen; bald schleuderte die Brunst das Männchen mit schrillem Schrei über das Weibchen hin, das sich gleichgültig duckte: bald tänzelte der Bachstelzerich am Uferstreifen vor seiner Erwählten, lockerte die Flügel, spreizte fächerartig den Schwanz und fegte so leidenschaftlich um das Weibchen, dass der Sand stob. Dabei umschillerte er die Begehrte mit einem so vielfältigen Liebeslied, wie Jochen es noch nie im Leben von einer Bachstelze gehört hatte.

Das angeführte Zitat sollte hier nicht nur als ein Beispiel für die Darstellung der Schönheit der regionalen Natur dienen, obwohl auch dieser Aspekt didaktisch gesehen nicht ohne Bedeutung ist, sondern einen breiten Fächer der, die natürliche Umgebung der schlesischen Region symbolisierenden Zeichen zum Vorschein bringen. Die hier auftretenden Vogelnamen können sowohl in der deutschen, als auch in der polnischen Sprache ein fesselndes semiotisches Material zum Studium des Wesens der schlesischen Naturwelt und eine Ausgangsbasis für weitere Diskurse bilden.

Die andere Ebene, die sich als ein Reservoir der die Besonderheit der Region wiedergebenden Zeichen und Zeichenkomplexe erweist, ist die Architektur. In der deutschen Vorkriegsliteratur wird dieser Aspekt besonders prägnant von dem bereits erwähnten Hirschberger Heimatdichter Fedor Sommer markiert. Seine brillanten Darstellungen der Stadt Hirschberg, die er vor allem im Roman „Zwischen Mauern und Türmen" (1948: 50) schuf, sind eine besondere Quelle der architektonischen und historischen Information, zumal dieser Bolkenhainer und Striegauer Gymnasiallehrer ein hervorragender Spezialist auf dem Gebiet der Geographie und Geschichte gewesen ist.

Mit froher Genugtuung erfüllte es Christian Mentzel [Hirschberger Kaufmann – authentische historische Gestalt, J. Z.], dass der Taufstein, den sein Schwiegersohn Johann Martin Gottfried der Kirche stiftete, dieser Kanzel würdig war. Er stand mitten vor dem Altar, von einem zierlichen eisernen Gitter umhegt, und legte ein sicheres Zeugnis vom Kunstsinne seines Stifters ab. In bläulich geädertem Marmor erglänzte er unter den Strahlen der Morgensonne mit seiner sinnigen Becherform, und die Reliefs auf den Bauchungen dieses Bechers warfen so scharfe Schatten, dass man schon aus großer Ferne erkennen konnte, was sie darstellten – es waren biblische, auf die Taufe bezügliche Szenen – und die vier Engelsköpfchen, auf denen er ruhte, strahlten in himmlischer Freude.

Das aus dem oben erwähnten historischen Roman stammende Zitat veranschaulicht und visualisiert einerseits die architektonische sakrale

Kunst der Stadt, anderseits jedoch kann es bei dem einheimischen Leser ein *deja-vu*-Gefühl hervorrufen, das wiederum zu einem Ansporn zu einer historisch und ästhetisch kognitiven Reflexion werden kann. Dies nähert uns dann der Frage der historischen kulturellen Interferenz, die zusammen mit der primären Problematik der Substrate die Hauptstruktur des bereits erwähnten innovativen Studienfaches bilden könnte.

Das Problem der Interferenz kann genauso wie das der Substrate auf zwei Ebenen untersucht werden: auf der Ebene der materiellen Zeichen und ihrer Entsprechungen in der jeweiligen Sprache wie auch auf der Ebene des literarischen Schaffens, dessen dargestellte Welten eine Widerspiegelung der schlesischen, in diesem Fall der Hirschberger und Riesengebiergischen Realität bilden.

Die fundamentale Frage bei diesen Erwägungen, die hier auch als eine Art Leitmotiv des vorgeschlagenen Diskurses auftreten kann, ist das Nachdenken, inwieweit die historischen überkommenen Zeichen der „fremden" deutschen Kultur das kulturelle Empfinden, ja selbst die Identität der polnischen Niederschlesier beeinflussen kann. Dies betrifft nicht nur die Produkte der Kunst und Architektur, sondern auch die übernommene Infrastruktur: die Straßen- und Bahnliniensysteme oder die Feldweglinien innerhalb der historischen Agrarlandschaften. Zur Diskussion stünde hier das Phänomen, wie eine Kultur in die Stapfen der anderen treten und dann mit ihr verschmelzen kann.

Damit ein kultureller Einfluss überhaupt zustande kommen kann, muss es eine interkulturelle Kommunikation, eine Art Gespräch der Kulturen geben. Das bis jetzt Besprochene könnte ein Beleg für eine einseitige Kommunikation sein, d.h. die alte, fremde Kultur kommuniziert etwas der neuen, es gibt aber kein Feedback für die alte Kultur, da sie ja nur als Materie und nicht als Mensch da ist. Daher ist der historische kulturelle Einfluss nur in einer Richtung möglich.

Anders sieht das auf der Ebene der Literatur aus. Die oben erwähnte Interferenz kann ohne größere Mühe in dem literarischen Output der polnischen, schlesischen Regionaldichtung festgestellt werden. Ein interessantes Phänomen kommt dabei zum Vorschein: die am Anfang besprochenen Substrate werden hier genauso wie in der deutschen Vorkriegliteratur variiert. Es ist auch erwähnenswert, dass die kulturelle Interferenz nicht mehr eine kulturelle Einbahnstraße von der geschichtlichen Vergangenheit zum Jetzt bildet, sondern dass es hier zu einem regelrechten Gespräch der Kulturen kommt.

Als eines der prägnantesten Beispiele solcher Interferenz kann hier die Hirschberger Schriftstellerin Małgorzata Lutowska genannt werden, die sich in ihren Regionalromanen direkt auf die deutsche Vergangenheit bezieht. Elżbieta Śnieżkowska-Bielak (2008: 27), die Hirschberger Poetin, variiert dagegen in ihren Gedichten den Topos des Riesengebirges. Ihre Gedichtbände, ins Deutsche übersetzt und gerne von den deutschen Touristen gekauft, sind eine Art ästhetische Botschaft an die andere Kultur; eine Botschaft allerdings, die dieselbe materielle Grundlage und manchmal sogar dieselbe Sprache hat: man übersetzt ja die polnischen geographischen Bezeichnungen in die schon historisch existierenden deutschen Bezeichnungen:

> Mittagstein im Riesengebirge (Słonecznik w Karkonoszach)
>
> Schau auf den felsigen Mittagstein
> er zeigt auf Mittag hin –
> heute
> wird der böse Deiwel in den Stein verwandelt
> den großen Teich nicht verschütten
> er guckt unbeholfen vor sich hin
> als suchte er Rettung
>
> Ringsum goldene Sonnenbienen
> kreisen über den Felsen
> sie bringen die Ruhe
> nach der die Menschen suchen
> die aus dem Trubel der Großstadt
> kamen

Als ein Beweis dafür, dass das interkulturelle Gespräch wirklich bilateral stattfindet, kann an dieser Stelle eine ästhetische „Rückmeldung" vonseiten der deutschen Poesie erwähnt werden, und zwar etliche Gedichte des Dresdener Dichters Peter Gehrisch, die 2006 in dem Poesieband *Tunnelgänge* erschienen. Der Band wurde dann 2007 ins Polnische als *Katakumby* übersetzt und rief eine rege Diskussion in den Leserkreisen hervor; er wurde unter anderem in der Zeitschrift „Odra" kritisch vermerkt. Am prägnantesten erscheint die deutsch-polnische Relation, bezogen natürlicherweise auf die schlesische Landschaft im weitesten Sinne des Wortes, in dem unten angeführten Gedicht „Grenzüberschreitung" (2007: 44).

Grenzüberschreitung

Elżbiecie Suchcickiej

Töpfe, Teller, Geschirr
Die Bibliothek
In der ich mich heimisch fühle
Seit mir das Licht half
In meine Sprache zu tauchen
Mit Ohren die still stehn
Wenn der Mißklang den friedlichen Tag stört

Miłość – so hörte ich es von Mutter
Beschreibt die ringsum gedeutete Welt

Przynieś mi mąkę z pudełeczka!

Magnetisch bewegt sich die Hand hin zum Schrank
Das Alphabet ertastet
Exotische Gegenstände

Mit den vertrauten Substanzen – Mehl, Zucker, Salz –
Trat mir die fremde Fährte über die Zunge
Und taufte den Küchenschrank um

Mein später Umgang
Verletzte das
Leben – –

So sprach das Geschirr und lud mich zu Tisch

Die lyrischen Äußerungen dieser Art sind im didaktischen Kontext (Regionalismus) als eine reichhaltige Grundlage für die semiotisch getragene Diskussion im interdisziplinären Unterricht anzusehen. Hervorzuheben wäre dabei die Tatsache, dass Peter Gehrisch keine familiären Wurzeln in der so genannten „verlorenen Heimat" hat, was dem hier zu betonenden interkulturellen Gespräch einen breiteren, gewissermaßen überregionalen Charakter verleihen kann.

Abschließend ist festzustellen, dass die oben vorgeschlagenen Bereiche der semiotischen Untersuchung, d.h. Substrate, historische Interferenzen in der interkulturellen Kommunikation und die Herausbildung der regionalen Identität, zweifelsohne eine breite und ertragreiche Basis für die Planung und Durchführung einer interdisziplinären Unterrichtsserie nicht nur für die polnische, sondern auch für die internationale, an den interkulturellen Prozessen (stellenweise haben diese Prozesse einen

universellen Charakter) interessierten Studentenschaft bilden können und folgerichtig nicht ausschließlich rein wissenschaftlichen Zwecken dienen, sondern auch handfeste Antworten auf viele globale, mitunter sehr dringende Fragen der interkulturellen Kommunikation geben können.

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Language in Relation to Man: On the Scope and Tasks of Anthropological Linguistics – A Communiqué

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It is believed that human communication is not just about passing texts from one person to another, but is an elaborate process involving conceptually organizing, physically coordinating and verbally exchanging of all sorts of information. People decode and encode messages based on their situational, social and cultural frames of reference; and it is anthropological linguistics that investigates how people organize their living spaces, and the ways according to which people organize their dynamically fluctuating symbolic systems of their information exchange. From the historical point of view the name "anthropological linguistics" is sometimes used to describe investigations of languages understood as phenomena of a linguistic nature for anthropological purposes. One has to be aware that the term used to have a much broader range than it has today. An anthropological study of language, from the technical point of view, equates to anthropological linguistics; it differs from other subdisciplines of linguistics only by its anthropological research perspective, and it differs from linguistic anthropology by its linguistic research methodology.

Anthropological linguistics has recently become a very broad scientific discipline, engulfing a few other already autonomous disciplines such as contact linguistics, field linguistics, sociolinguistics, or pragmalinguistics. Anthropological linguistics has many common and convergent fields of interest with other subdisciplines of linguistics. One can say that the primary assumptions of anthropological linguistics are the following:

– deepening and systematizing the knowledge regarding all human communicative behaviors (similar to communication studies);

– studying human biologically constituted capabilities and communicative needs concerning verbal communication (similar to neurolinguistics and psycholinguistics);
– studying the quality and intensity of the interpersonal contact types, leading to significant modifications within the human communicative environment (similar to sociolinguistics);
– studying the relationships between humans and the cultural embeddings within which they live, and which they produce by means of their symbolic and communicative acts (similar to linguistic semiotics);
– studying particular text types which are communicated only in specific situational embeddings (similar to pragmalinguistics).

Conducting its research, linguistic anthropology uses linguistic research tools and linguistic investigative methods, but does not refrain from research methods commonly applied in cultural anthropology, ethnography, or even in archeology. In its early days it was characteristic for anthropological linguistics to place a great emphasis on the complementarity of: cultural anthropology, physical (actually biological) anthropology, archeology, and linguistics, which was crucial in interpreting the culture under discussion (many native American cultures were investigated with the above complementarity principle in mind). The above was triggered by the need of getting to know and understanding the way in which the particular language functioned in its broader, cultural perspective.

Researchers of the "Franz Boas School" did their best in order to get to know not only the culture which they were investigating, but also the language of that particular culture which they were documenting by means of their thorough participant observation. It is they who can be truly called the pioneers of contemporary field linguistics. Among other issues it was that very method which helped in establishing the fact that there were never "better" or "worse" languages, and that all languages had to be investigated with reference to their own culture and users. One version of the above has become to be known as the principle of linguistic relativism or the Sapir-Whorf hypothesis which in its radical form does not have many supporters because it would mean that it is language which one uses that directs the way one perceives extralinguistic reality. Nowadays there is no doubt that the human mind, while constructing meanings in communication, does not act in accordance with such a simple

model. Nevertheless, there are reasons for the existence of its less radical version, proved by research data from quite a few languages; in other words, it is much easier to memorize or to describe objects and processes which have their proper names in the language used by our respondent. The Sapir-Whorf hypothesis, even in its radical version, seemed plausible until 1950s, that is until the beginnings of cognitive sciences. New investigations have demonstrated that, apart from the cultural patterns worked out by people all over the world, linguistic complexity and the human potential to generate meanings need to be based upon a much firmer and more profound species-specific cognitive foundation. In consequence, proponents of the "cognitive revolution" postulated that the cultural variability as seen in natural languages is solely a superficial feature as compared to cognitive universals. What is more, cognitive universalism in its most radical version proposed by Jerry A. Fodor presupposes that all possible human concepts derive from an inborn human "language of thought" (sometimes called also "Mentalese"), and all semantic concepts in natural languages are sheer projections of concepts taken from the repertoire of cognitive universals. If the above were true, the acquisition of the first language would come down to finding the proper cultural correlation between local realizations and universal meanings. To sum up, one can observe that none of the above hypotheses seems to be verifiable in its radical version, however, once one selects and links certain elements coming from both doctrines, then one is faced with a verifiable, quite reasonable and potentially productive research hypothesis.

According to contemporary research, one can distinguish two main concepts of anthropological linguistics; they are: culture and language, where the notion of culture can be comprehended as the domain of cultural practices by means of which people construct their social reality . The entire process is conducted by means of linguistic communicational patterns on a highly symbolic level, due to which the social constructs can be maintained and changed within the minds of the communicating individuals as well as in the extralinguistic reality. The leading theme of any research oriented towards anthropological linguistics is directed at the documentation of the fluctuation of meaning observed between communicating individuals on the basis of their linguistic practices. It is the process of the construction of meaning which is placed at the foundation of any discursive practice and any research perspective

embarked upon by researchers working in this domain. With reference to the conducted research, and on the basis of the contemporary overlapping investigative perspectives of anthropology and linguistics one can consider the following working taxonomy of the disciplines under discussion:

ANTHROPOLOGY OF LANGUAGE:

(1) Linguistic anthropology – researches relationships between culture, language and a specific speech community.

(2) Cultural linguistics – one of its paradigms is researching the relationships between: language – culture – man – reality (among other issues also the Sapir-Whorf hypothesis).

(3) Anthropological linguistics (main directions of research):

> (a) Field linguistics – documents languages (including endangered and moribund languages).

> (b) Typological linguistics – conducts research on the types of the languages of the world.

> (c) Contact linguistics is a relatively new scientific discipline which can be subdivided into:

> > linguistics of external-social contacts:
> > – including creolinguistics as a subdiscipline investigating the creation mechanisms of pidgins, creoles, and mixed languages;
> > – including macro-sociolinguistics as a subdiscipline studying, e.g., language death mechanisms triggered by contacts between politically stronger and weaker languages;

> > linguistics of internal-social contacts:
> > – including micro-sociolinguistics as a subdiscipline investigating the ethnography of speaking, communicative events, linguistic politeness, etc.; and pragmalinguistics, dealing, among other issues, with the description of the immediate situational embedding of produced texts.

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**On Proxemics and Territoriality in Communicative Behavior of Man
– A Communiqué**

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1. Introduction

Educational programs tend to be introductory with intent of broadening knowledge at later stages, but also tend to be more specialized in order to present students with the possibility of applying the necessary knowledge and tools in the analysis of selected materials. The following description of a course is an example of such an approach where students are taught a particular choice of theories relating to human communicative behavior in order to acquire knowledge and the ability to analyze various proxemic and territorial behaviors present in the urban environment.

2. Communicative behavior of man

Due to our constitution, human beings possess a particular set of senses with varied specialization and sensitivity to stimuli. As we are descendants of fruit eaters and scavengers, the sight is our primary sense, followed by the auditory and olfactory. Although our ability to recognize shapes, textures, and temperatures is also impressive, the tactile is limited to our skin and our closest vicinity, making the touch inferior in comparison with the previously mentioned senses. The taste, finally, from the perspective of communication, is nothing more but a confirmation of everything else that has already been assessed by other senses. One could also mention the sixth sense relating it to our knowledge and/or education which enable us to draw far-reaching conclusions on the basis of tiniest stimulus even when registered by a single sense.

When human beings are treated as a society, and communication between both individuals and groups is considered the primary focus of an analysis, then it is necessary to mention language as the main means

of transmitting information. Moreover, language together with other non-linguistic behaviors functions as the unifying element enabling societies to thrive and progress despite the obvious inability to come in sensual contact with all members of such vast groups as nations. It seems that it is the combination of language as the means of communication together with the sight and the auditory channels of communication at the core of studying human communicative behavior. For this reason it seems appropriate to divide signs and messages present in our environment into those dwelling on the sight or the auditory together with references to language. In result one receives: visual non-verbal communication, non-verbal non-visual communication, verbal non-non visual communication, and visual verbal communication (For a variety of reasons, "verbal" is preferred to "linguistic" as there are numerous non-linguistic verbal behaviors that otherwise could not be included in the following analysis).

2.1 Channels of communication

2.1.1. Visual non-verbal communication

The first of dominant channels of communication consists of those signals, signs, and messages which are perceived by the sight and which lack the verbal (and linguistic) element. If face-to-face interactions are taken into account, one could list all the visual characteristics of interlocutors: their body language, posture, constitution, clothing, jewels and other elements signifying status or identity, health indicators, etc. In accordance with the proverb "one picture is worth a thousand words", a glimpse at a person gives off (to refer to Ervin Goffman's terminology) a significant number of signs that can become meaningful to a skilled reader.

There is, however, another facet to visual non-verbal communication when it is not the other human being at the centre of one's focus but signs left by them. Urban environment is a cornucopia of signals, signs, and messages which are visual in nature and are not based on verbal or linguistic communication. From obvious lines on streets, to post boxes attached to walls, to whole buildings, and arrangement of city districts, all elements of our surrounding within cities seem to communicate a plethora of meanings.

2.1.2. Non-verbal non-visual communication

Non-verbal non-visual communication type of communication is usually noticed while traveling across a foreign country in connection with a language barrier. The multitude of sounds present in cities is amazing, however, they usually can be limited to just a scant group produced by machines, tools, and vehicles. From the perspective of communicative behavior of man, this type of communication seems to be of little interest as only a selection of sounds created by, e.g., a man mowing his lawn or a youth starting his motorbike, can be connected to people. Usually the only relation that can be found is that of status or physical work indicated by sounds. There is also a fairly impressive group of olfactory signs present at particular places, times, or in relation to people, but as mentioned above, these are purely non-linguistic, and are of little interest in the presented analysis.

2.1.3. Verbal non-visual communication

Typically approached as the most important, this mode of communication is usually concentrated around language. It would be highly difficult to claim that it is not our daily routine to chat and converse, discuss and argue, that constitutes the major part of verbal non-visual communication. Nevertheless, there is a substantial undertone the non-linguistic verbal signs may give to linguistic messages. Depending on the tone and voice qualities, the extralinguistic element of speech enables to judge if the utterance is ironic or not, if it is an attempted lie or just boasting. Moreover, one can fairly accurately pinpoint the interlocutor's age, sex, health, and size, together with some hints about such remote issues as profession, e.g., in case of priests or newsreaders. Although this type of communication does not seem to be central to inter-human exchanges, it focuses attention on particular attitudes and prepares ground for further interactions.

2.1.4. Visual verbal communication

In practice, when urban environment is taken into account, visual verbal communication seems to be of primary importance. The sheer amount of signs and messages posted on our streets and on building façades makes the previous modes of communication of secondary importance. When standing on a street it is impossible to discern individual talks around us, the auditory and olfactory provide us with the

background understanding of our surrounding, and it is the omnipresent notes at lampposts, bus stops and shop windows that are instantly recognized and that can be read and analyzed without any delay most of the time.

In addition, there is a vast number of signs that usually are unnoticed, that are transparent to the majority of passers-by. These are the signs left by and for various municipal institutions and servicemen who maintain the urban environment for us. There are also signs left by various non-municipal institutions, industries and commercial enterprises directed towards their employees – again most of those notices are transparent and unnoticed by those who are not intended addressees of such messages. Finally, there is a large group of previously mentioned non-verbal visual messages which can easily be transformed into particular utterances or that even have specific optional verbal equivalents. To some extent these could be treated as semi-verbal visual signs in urban environment. In general, it is all those signs together, creating an amalgamate or a conglomerate, that comprise the largest group of urban signs.

The division of various types of communication offered above also deals with the evolution of human communication. As far as we can envisage it, at the beginning, early humans communicated using grunts and gestures, so the verbal and the visual without (strong) linguistic undertones were at the centre of communicative competence. Later, when language developed, the creation of complicated sets of beliefs and their dissemination became possible. Next, when script was used for the first time, and later, when print became widespread, we could notice a return to the visual without loosing the primacy of the linguistic element. Finally, in modern times, our cities give off a number of signs referring to us as society, institutions, and individuals. This is achieved by a collection of signs, primarily visual and verbal in their nature, with some non-verbal elements inherited from the beginnings of human communicative behavior. In addition, there is the whole sphere of online communication which again is primarily visual and linguistic.

2.2 Constitutive elements of signs

Students should acquire in depth knowledge of various theories of signs and semiotics at the same time. However, taking that part of the course for granted, it is more appropriate to concentrate here on a particular method of reading urban signs. As already mentioned signals, signs, and

messages can be transmitted via numerous channels, some of which are more human-oriented than others. For the purpose of this course, the core issue that students should be familiarized with is how to read and analyze those modes of communication that indicate territorial and proxemic behaviors. In connection to previously mentioned dominance of the visual verbal messages one should concentrate on the elements of various notes posted within urban environment and their relation to space used in communicative terms.

Richard and Suzie Wong Scollon presented a detailed analysis of various elements of visual signs together with social bounds of the reading process in their *Discourses in Place* (2003). The first and most important approach defended by the authors is the fact that everything around us is a sign, hence, a new term of geosemiotics is proposed as adequate to deal with that instance. Nevertheless, *Discourses in Place* offers a particular and detailed approach to visual verbal signs on their own without making too many references to everything around that could possibly become a sign standing for something else beside itself. In due course, they argue that signs are read in a two-fold manner; firstly they are attributed to a particular discourse and secondly they are analysed on the basis of their physical features. In short, the approach presented by Richard and Suzie Wong Scollon (83, 116, 129, 142, 167) could be shown, with some alterations, as follows:

discourses
    municipal regulatory (directed to the public)
    municipal informative (direct to the general public)
    municipal infrastructural (directed to various town institutions)
    commercial and institutional (non-municipal)
    transgressive (not inherent to messages unlike in *Discourses in Place*)

modality
    color saturation, differentiation, and modulation
    size and shape
    contextualization
    representation
    depth, illumination, and brightness
    code preferences / composition of information
        centered: circular, triptych, centre–margin
        polarized: top–bottom (ideal–real), left–right (given–new)

earlier–later
inscription
fonts and typeface, letter form
material qualities: permanence, durability, newness, quality
layering; add-ons or extensions
state changes

emplacement
   decontextualized
   transgressive
   situated: exophoric, situated ('feng-shui')

Depending on a particular sign, some or most of the above become meaningful or influence the final meaning derived from a conglomerate of signs. What is of interest to this course is the fact that modality can be used to make a sign or elements of a message stand out, or hint particular feelings and moods, or even refer the sign or its meaning to a wider context or discourse. Physical alterations influence not only the form and material which signs are made of, but the meaning signs are supposed to convey. In this manner, depending on the immediate context and available discourses, some elements are not constitutive to a sign, while others, seemingly of no greater importance, may shift the final reading or interrupt the reading process.

It is worth adding what was already mentioned in section 2.1 of this text. As our ancestors where mostly fruit eaters, we have a predisposition towards noticing particular colors and shapes in our vicinity. A crafty sign creator may utilize that knowledge by posting signs that should dominate space, subdue other signs, and, often subconsciously, change our behaviors. By the same token, signs that possess no distinctive feature may become noticeable only due to a particular emplacement.

3. Territoriality and proxemics

So far various channels and modes of communication were presented in reference to communicative behavior of man. As the text, and the course described by it, is supposed to focus on spatial dimensions of communicative behaviors, it is necessary to consider how much and if at all humans are territorial creatures. On the basis of this investigation it should be possible to analyze how and why we use space and the

arrangement of objects and people in space in order to communicate various meanings.

3.1 Territoriality

At first it must be stated that territorial behaviors are typical of those animals that do not live in large groups, usually predators. However, even when individual representatives of some species are not highly territorial, it is still possible for a group of animals to be characterized by territoriality. Territoriality can be understood as "a basic concept in the study of animal behavior, [and it] is usually defined as behavior by which an organism characteristically lays claim to an area and defends it against members of its own species" (E.T. Hall *The Hidden Dimension* 1966: 7). For instance, apes seem to use space rather freely and fight between each other for it only to show dominance rather than for any more concrete reason. Nevertheless, when the same apes are treated collectively as a group, a small society, they appear to establish very precise routes, destinations and boundaries of their territories, which will be defended to utmost ferocity when trespassed.

> The essence of the concept [of territory] is that an animal or group of animals "defends" all or part of its range. Thus there are two major components: space and the active defence of that space. Many animals maintain exclusive areas by vocalizing, displaying, or in some way signalling to possible intruders, and very rarely, if ever, by actual fighting at borders. (L.M. Fedigan *Primate Paradigms* 1982: 95)

The case of human beings is inconclusive at first as we do not seem to possess many of the traits that would characterize our territorial ancestors. "[T]erritoriality is a 'group characteristic' arising out of the cohabitation of individuals living in a given locality" (Linda Marie Fedigan *Primate Paradigms* 1982: 76). However, due to high numbers of people cramped in cities, and due to the millennia of civilization based on deteriorating individual territoriality, it may be claimed that we are devoid of territorial communicative behavior at least on the individual level. Wars may be treated as extreme measures taken in order to provide resources but not space. Nevertheless, it seems much more reasonable to believe that while our territoriality is not as strong as in the case of predators or our ancestors, we have not lost the feeling of space, objects present and placed in this space, and the ownership of both the space and objects included within its boundaries.

For this reason more spacious cars are believed to be better, to represent higher status, even when they are much more difficult to navigate in narrow streets of European cities. By the same token, occupying higher positions usually means being introduced to a bigger desk and a larger office. In extreme situations top officials occupy vast rooms which symbolize nothing more but status. As stated by the authors of *Discourses in Place*, "all of the signs and symbols take a major part of their meaning from how and where they are placed" (2). And this is predominantly the major territorial communication in our times – the bigger space occupied by you and your belongings, the more important, influential and rich you must be.

There is however a more down-to-earth communicative usage of territories usually visible while threatening or in combat. There is a thin line dividing the fleeting distance from the defense distance and when crossed threats become not only annoying but dangerous; attackers invading our closest space must face immediate response. This seems to be true both for territories of nations or clans, as well as of small groups and individuals. In this manner it can be seen that while shading civilization understood as high culture, and when succumbing to our animal instincts, space and its size around us become meaningful and on top of that owned and felt as physical extension of particular individuals.

3.2 Proxemics

In such a manner territorial behaviors explain why we should approach various proxemic behaviors as communicative. They can simply be viewed as our extension or a part of human territoriality understood in terms of *Human Territoriality* by Robert David Sacks (1986: 140) as "the use of space, to affect, organize, and control behavior" (of some or all interactants within our range). So there is more to proxemics than just arranging objects in space, than including and excluding some of them and some individuals or groups. Proxemics deals with territories around us in a much more systematized way. As depicted by Edward T. Hall in *The Hidden Dimension* (1966) human beings carry around four different zones or bubbles, into which particular people are allowed or not, and in which specific activities, communicative and linguistic, can be performed or not.

Hall claimed that there are four major distances in human interactions with and perception of space and other people within that space:

Intimate, Private, Social, and Public. Each further distance is larger than the previous one and its boundary is established at larger intervals. What is of prime importance to this text and the course is the fact that with each distance there is a different quality and type of behaviors deemed appropriate. Gestures, postures or voice quality adequate for informal exchanges with a close friend are scorned at the Public distance which is neither private nor confidential. By the same token, what is expected in the Social distance (looking at a person from feet to head, speaking loudly, gesturing, walking around, etc.) is unthinkable in the Intimate distance. The distance must stay in accord with the behavior and the behavior must fall within an appropriate distance. Approaching the same issue of interaction but from a different perspective, Erving Goffman (cited in Scollon & Scollon 2003: 45–47, 55–64) proposed eleven units of interaction order based on physical and spatial relationship between interlocutors: single, with, file or procession, queue, contact, service encounter, conversational encounter, meeting, people-processing encounter, platform event, and celebrative occasion.

Moreover, language used in each distance seems to differ from that characteristic of other zones. There seems to be a change in register, style, diction, voice quality, amplitude, breathing, and so on and so forth. Again, failing to apply particular expressions together with extralinguistic features of verbal and non-verbal communication will violate basic rules of conduct. In due course it is possible to argue that particular phrases or styles are associated with specific territories, territorial behaviors, and proxemic distances. Hence, an adequate or unskilled usage of those may change the course of the whole communicative process by enhancing mutual comprehension and accelerating communication, or by hindering exchanges or even making any further communicative behavior impossible.

4. Verbal proxemics in urban discourse

As stated in the introduction to this text, there is a growing fragmentation of courses due to the vastness of present theories, materials to be analyzed and studied, and also due to increasing specialization. Therefore, the course presented in this text is supposed to culminate communicative and territorial investigations with the introduction of verbal proxemics. More precisely, the analysis and examples presented so far stress the necessity to analyze urban signs or even collections of

texts characteristic of cities as central to contemporary semiotic studies. For this reason, students reaching the end of this course should be capable of combining the previously mentioned theories and approaches in a proxemic analysis of signs found in urban environment.

In the light of this text it is believed that verbal signs within the urban milieu are characterized by a particular proxemic force. This force can be measured and assessed on the basis of linguistic analysis dwelling on discourse recognition and discourse analysis, contextualization, and human territoriality. Similarly to perlocutionary force in Speech Act Theory, the proxemic force becomes an integral and indispensable component of a message influencing the final reading of its meaning. At the basic level a message may be most polite while a particular positioning of it may turn the whole communicative behavior into a threat or an insult. By the same token a notice 'Get Lost' at a shop window, when accompanied by a black-white-red picture of Emily Lestrange (fictional counterculture character by Rob Reger and his company Cosmic Debris Etc. Inc.) creates an inclusive Private bubble welcoming customers willing to invest time and effort in a more subversive reading of the message that is negative and impolite only at the surface level.

5. Conclusion

As the methods of education, curricula, and especially access to global education has changed tremendously within the last few decades, it is obligatory to prepare new ways of teaching. On one hand the discoveries and theories of previous centuries must be recalled and presented to students just as it was done in preceding decades. On the other new approaches to teaching, methodology, curriculum organization, technologies, and most importantly to communication within highly developed urbanized societies necessitate specialization of courses in order to meet the demand of students. Within a broad scope of semiotics, this course is supposed to dwell on numerous theories of sign and communication in order to promote modern interdisciplinary approaches to semiotics and pragmatics on the example of verbal proxemics.

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The Self in Transactional Communication

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The notion of the self became the point of reference for researchers considering the mechanisms of human cognition and emotions as well as motivation. As such, it is helpful for the understanding of human's communicative behavior. Researchers dealing with human communication usually refer to the term *self* which has been worked out in the domain of psychology, where it has been related to the experienced subject, and meant a complex of traits or properties which the identity of the man consists of. First of all, psychologically inclined authors of the theories of communication (as for example the theory of transactional analysis) used to include into their communication models selected psychic conditionings of the participants of communication as criteria for their description.

1. The philosophical roots of the self-concept

The attempts to explain the characteristics of the human being have led to the deliberations about the nature of the mind and consciousness as well as of the relationships between the mind and the body, especially the brain. Philosophical discussions concerning the human nature, human mind and mental processes have concentrated on the mind-body already since the antiquity. They attracted the attention of scholars and scientists who pursued the explanation of detailed questions about the conscious and unconscious states, the reflexive consciousness and/or self awareness, the subjective experiences and identity, the perception of the own body and of the external world. Generally, two opposed traditions coming from the history of philosophical thought have been evident in the investigations on man as a thinking and speaking being, i.e., the dualists argued that the mind and the body are two independently existing substances, whereas the monists maintained that both substances or matters are not ontologically distinct kinds of entities (cf. on dualistic and

monistic categories in the approach to the human being, as well as on different forms of dualism and monism, e.g., Kobierzycki, 2001: 119ff).

2. The self in psychology

The notion of the self adopted by psychologists and communication theorists in the 20th century (cf., e.g., Liebert, Spiegler 1978 /1970/: 329, DeVito 1976: 63ff, Carr 1979: 53ff) was put forward by the American philosopher and psychologist William James in his work *Principles of Psychology* (1890). Worth mentioning as representative of James's outlook upon the human nature from the viewpoint of psychology is the book of James (2001 /1961/ *Psychology. The Briefer Course*). James tried to answer the questions about the mind and consciousness, and to demonstrate the relations between thoughts or feelings of the man and the responsive states of the mind. His reasoning was as follows: if the consciousness can be grasped through introspection, that is, when a person ascertains his mental states in an internal way, then the psychology as a science should examine its physical basis as well as its biological function. The biological function of the mind and of the consciousness consists therefore in facilitating the adaptation of the organism to the environmental conditionings in a more versatile way than the inherited patterns of behavior allow it. However, the behavior that the man adjusts to his environment, and also changes the environment through it, is the evidence of the existence of the mind and consciousness.

3. The two aspects of the self

The differentiation between the two aspects of the self, such as (1) the self as a subject, i.e., the I, and (2) the self as an object, i.e., the Me, can be regarded as important for the realization of the human nature at all as well as of the psychic life of the man in particular. The distinction between the I and the Me that was made by William James is based on the observation that the man is someone who is aware, and on the other hand he is aware of himself and of his personal existence, so the total self of Me which it is spoken about in the first person singular seems to be duplex. In James's words the I or the self as the subject is a knower, or the 'pure ego', and the Me or the self as the object is the known or the empirical self, or the 'empirical ego'. However, the I and the Me are rather two aspects of the same phenomenon, but not separate psychological phenomena. This earlier understanding of the self based on the

distinction between the self as I (the subjective knower), and the self as Me (the object that is known) has been accepted by the later psychologists.

The distinction of the two aspects of the self requires a more detailed explanation in James's terms. The self as knower, the I, the thinker or the 'pure ego' is that which is at any given moment conscious, whereas the Me is only one of the things which it is conscious of (cf. James 2001 /1962/: 62ff). While most philosophers argued for a permanent substance or agent behind the passing state of consciousness whose modification or act it is, according to James this agent is the thinker, and the 'state' is only its "instrument" or means.

As to the self as the known, or the Me, it is difficult to distinguish between what a man calls me and what he simply calls mine. In the opinion of James, certain things, such as our fame, our children, the work of our hands, may be as dear to us as our bodies are, and what is more these things are ours, we feel and act about them as we feel and act about ourselves. According to James: "In its widest possible sense, however, a man's Me is the sum total of all that he can call his, not only his body and his psychic powers, but his clothes and his house, his wife and children, his ancestors and friends, his reputation and work, his lands and horses, and yacht and bank-account" (2001 /1962/: 44). Additionally, according to James the self as Me is made up of three constituents, i.e., the material Me, the social Me, and the spiritual Me.

As the innermost part of the material Me in each man is to be seen in his body, then his clothes, because people appropriate their clothes and identify themselves with them. Parts of the self are the immediate family: the father, the mother, the wife, the babies, and at least the house. James stated that these different things are objects of instinctive preferences coupled with the important practical interests of live, therefore people watch impulsive over their body, deck it with clothing of an ornament, cherish their parents, wife, and babies, and build a house which they may live in and improve (cf. James 2001 /1962/: (44–45).

The recognition which the man gets from his mates is his social Me. The man has as many social selves as there are individuals who recognize him and carry an image of him in their mind. Since individuals who carry these images might be divided into classes, practically the man has as many different social selves as there are distinct groups of persons about

whose opinion he cares. From this statement results the division of the man into several selves (cf. James 2001 /1962/: 46–48).

By the spiritual Me are meant the states of consciousness of the man in their entirety, his psychic faculties and dispositions which can become an object of his thought at any moment, and awake emotions like those awaken by the other parts of the Me. Even within the spiritual Me, some ingredients (for example, capacities for sensations, emotions and desires, intellectual processes, volitional decisions) seem more external than others (cf. James 2001 /1962/: 48).

The next aspect of the self distinguished by James (2001 /1962/: 62) is that of the self-seeking and self-estimation (or preservation). He proposed a classification of the constituents of the self which may be suitable for the description of the empirical life of the self. The components of the material Me from the view point of self-seeking are (1) bodily appetites and instincts, (2) love of adornment, foppery, acquisitiveness, constructiveness, (3) love of home, etc., and from the view point of self-estimation (4) personal vanity, modesty, etc. (5) pride of wealth, fear of poverty. Similarly, the social Me can be divided according to self-seeking into following groups of components (1) desire to please, to be noticed, admired, etc., (2) sociability, emulation, envy, love, pursuit of honor, ambitions, etc., and according to self-estimation (3) social and family pride, vainglory, snobbery, humility, shame, etc. Within the spiritual Me oriented towards self-seeking, James distinguished such components as (1) intellectual, moral and religious aspirations, conscien-tiousness, and within the spiritual Me oriented towards the self-estimation (2) sense of moral or mental superiority, purity, etc. (3) sense of inferiority or of guilt.

In James' (2001 /1962/: 82–83) view the consciousness of the self involves a stream of thought. The Me is an empirical aggregate of things objectively known, while the I which knows them cannot be an aggregate, but it is a thought at each moment different from that of the last moment, even though appropriate of the latter. According to James, every psycho-logist believes that the passing thoughts, the states of consciousness, or the states of mind indeed exist; James considered the thought to be the thinker or the knower self. In turn, the problem who that knower is would have become a metaphysical problem, nevertheless, the psychology as a science should take any account of him. Hence, the sense of personal

identity lies in the statement that the thoughts seem to belong to a particular thinker.

As to the awareness of the self and the others, an obvious regularity was stressed on the basis of studies conducted on human communication (cf., e.g., Tubbs, Moss 1977 /1974/: 133f). It has been ascertained that one usually sees himself and his own behavior as responses to the demands of a situation, however, the same behavior of the others as generated by their dispositions and stable traits of needs. The reasons for these perceptual differences are that one who performs the action (the subject or the actor) and the observer have a different knowledge about it, different experiences, motives, or are in different emotional states, and even if the same knowledge is available to both of them, they process it differently.

Specifying the aspects of an individual which determine his uniqueness as a separate entity from all that what is outside the self, which belongs to his environment, it is emphasized that the formation of the self is a gradual process (cf., e.g., Carr 1979: 54ff). One assumes that the infant is first and foremost aware of events, and over several years learns to firm boundaries between the self and the not-self. Moreover, the self is constantly changing, and it consists of many roles that manifest themselves in many modes of behavior in different situations. On the other hand, the man experiences many selves, depending on the situation, time of life and age, as well as past experiences. The development of the self involves such factors as: (1) the past self (because it is the product of an individual's past communication and relations with other), (2) the present self (the awareness of the self-image influences the perceptions of the individual's self and his behavior, and causes the continuous and uninterrupted changes in the structure of the self), (3) the future self (since people are future-oriented, the individual's view of the future embraces his personal values and life goals), (4) multiple selves (individuals play in their life different roles, and each role adds a new aspect to the self), and (5) self-esteem (an individual's personal judgment of worthiness or unworthiness is related to his concept of the self).

4. The man or the self as a semantic reactor

If the man is to be seen as a single, complex and integrated organism which acts as a whole, in accordance with the opinion of Alfred Habdank Skarbek Korzybski; in *Manhood of Humanity* (1950 /1921/) or especially

Science and Sanity (1958 /1933/) discussed widely by Joseph Samuel Bois in *The Art of Awareness* (1972 /1966/,) and *Breeds of Men* (1970 /1969/), he can be investigated with a view to his significant activities. In consequence the man can be described in terms of activities which he engages in.

As far as the complex reaction of the organism has been called a semantic reaction, the individual self could be investigated and described in the opinion of Bois (1972 /1966/: 18–23) as a semantic reactor. Being convinced of devising a fully new model of the self, he proposed to distinguish the four kinds of human activities understood in terms of semantic reactions to the environment, combining the present time with the past and future.

Although all human activities as different dimensions of organismic reactions to the inside and outside world overlap and interact with each other, for purposes of an accurate observation of the man they can be grouped, in accordance with Bois' distinctions (cf. as discussed in DeVito 1976: 63–72), into: (1) the electrochemical activities (from embryonic immersion in the amniotic fluid to coagulation at death), i.e., the operations of DNA and RNA in the genes, the metabolism of the cells, the firing of the neurons, etc., (2) the self-moving activities, i.e., movements of limbs (which start by the fetus), sensory perceptions and adjustments, autonomic movements of such vital organs as the heart, lungs, stomach, intestines, vascular system, (3) the more human feeling activities, i.e., drives and affects, purposes, ambitions, desires, reactions to values; love and hate, indifference and commitment, joy and sorrow, dedication and contempt as well as aspiration, trust in friends, frustrations, anxieties, etc., and (4) thinking activities recognized as typically human activities that involve symbolization, i.e., conceptualizing or talking to himself, talking to others by words of mouth, or writing, sign language, diagrams statistical curves, by gesticulation or facial expression, listening, reading, asking questions, solving problems, planning, reaching decisions; such abilities as talking, listening, reading, and writing as well as behaviors as thinking, debating, planning, and communicating must be called most typically human. Taking into consideration the four groups of these tightly interrelated and interdependent activities, we can obtain a holistic image of the man in this sense that we can perceive the complex reaction of the whole organism

which is determined by an actual situation as a means to the individual at a moment.

Without trying to resolve the body-mind problem, and thereby deliberately going beyond the framework of philosophical thinking neither about the duality of the human nature initiated by Aristotle (384–322 B.C.) nor the outlook advocated by Parmenides (ca 540–470 B.C.) that mind and body are not two distinct kinds of entities, Bois (1972 /1966/) cherishes the hope to give a comprehensive description of the man's communicative activities. Bois's approach to the man seems, however, undoubtedly to adhere to the beliefs of the monists or at least to dodge the searching considerations of the mind-body problem (as it ignores the dichotomy of mind and body). The man does not consist of two substances, body and mind, that is not made of spirit and matter.

Looking at the communicative behavior (cf., inter alia, DeVito (1976: 71) as at an exchange or an interchange of semantic reactions, the communication is neither a transfer of words from the mouth of a communicating person to the ear of the other nor a transfer of abstract ideas from the head of this person to the head of the other person.

5. The communication as transaction

In the introductory course books on speech and human communication (cf. e.g., Burgoon, Ruffner 1978 /1974/: 9ff), the communication has been described as a dynamic process which is a transaction, because it influences people involved in it, i.e., it affects feelings and emotions of the sender and the receiver, so that the entire relationship between them can change as a result of a message or messages. However, the communication is not only transactional and affective, but also personal, instrumental (or persuasive), and consummatory in its nature. First of all, humans are individuals which are unique because of own perception of the world, therefore also the personal character of each act of communication. Humans as communicators strive for achieving certain ends, to persuade others, to accept their point of view or see them as credible. The fact that the communication as a strategic activity makes people's action more effective and serves a range of functions for them, allows to call it instrumental. If the communication reflects people's true feelings and emotions without influencing anyone intentionally, it is rather consummatory than instrumental. In any case, communicative behaviors as responding, giving feedback, talking, can change each other mutually

and in effect cause new communication events immediately and in the future.

6.   The principles of transactional analysis

The transactional approach to the communication (discussed also in details in DeVito 1976) was developed and popularized by an American psychiatrist Eric Berne, especially in his books: *Games People Play. The Psychology of Human Relationships* (1973 /1964/), and *What Do You Say After You Say Hello? The Psychology of Human Destiny* (1975 /1972/). The aim of his analysis, called the transactional analysis, was to understand the self through the explanation of its communicative behavior, and eventually to teach people appreciate themselves and the others by means of observing and analyzing interpersonal encounters.

The initial concept in Berne's theory (cf. Berne 1975 /1972/: 11ff, 14, 20) is the script (a life plan) that each person 'writes' in his childhood, and that he usually follows in his live, although, as Berne emphasized, he could break it. Thus, such individual scripts, which are like dramatic scripts, provide people with characters and roles, stage directions, dialogues, and plot, and direct people's behavior. To realize their scripts, individuals use to stay in one of the emotional states, called ego states, defined as parent, adult, and child, which corresponds to rather stable patterns of behavior. To realize their scripts, individuals exhibit the behaviors typical for one of these three ego states. For example, as a parent one acts and speaks as if he was a real parent (cf. typical expressions: like don't, should, shouldn't, don't touch, be good, eat this, I'll do it, you'll get hurt, etc.); in the state of the adult one acts and speaks logical (not emotional), calm (not excitable), inquiring (not accusatory), (cf. typical questions: What can we learn from this situation? What do the statistics say?, What can we predict based on probabilities?), since he tries to appraise his environment objectively, to calculate possibilities and probabilities on the basis of past experience, and finally, in the state of the child (either adapted or natural) one sometimes obeys the directives like the directives of parents, modifies his behavior on the basis of the commands, does what the other order, or, some other time, he is spontaneous, creative, intuitive, and rebellious (cf. typical expressions: can't, don't want to, is it O.K.?, let's play, You don't love me, this is mine). Everybody possesses at least three voices (i.e., of the parent, the adult, and the child) (what means that each human being exhibits these

three patterns of behavior), but some people change the voice in each sentence, or even within the same sentence (cf. especially Berne 1975 /1972/: 315).

The transactional analysis begins with the study of the ego states, which by each individual seem to be coherent systems of thoughts and feelings, but by different people are manifested by in some degree universal patterns of behavior. When two people speak with each other, there are three ego states involved in each person, and six ego states in the communicative event altogether. The aim of the analysis is at first to ascertain which ego state is active in each person at each moment when the communication takes place. The second step is the analysis of a single transaction which is the fundamental unit of social interaction (and consists of a single stimulus and a single response, expressed both verbally and nonverbally). The three basic types of transactions are: (1) complementary transactions which are productive and may proceed indefinitely (they involve messages that are sent and received by the same ego state for each of the participants, e.g., an adult to an adult, or each of the communication participants is in a different ego state, but addresses his messages to the other's appropriate ego state, e.g., a child to a parent), (2) crossed transactions (when messages are addressed to inappropriate ego states, e.g., the communication begins as an adult to an adult but the answer is like a child to a parent or a parent to a child), and (3) ulterior transactions (when more than two ego states are involved, and a hidden agenda is generally communicated nonverbally, e.g., the surface massage is from an adult to an adult, but the ulterior message is from a child to a parent, and after that the surface respond is from an adult, but the ulterior respond is from a parent to a child). Anything that happens between two or more people can be broken down into a series of single transactions. The analysis amounts to the description of all possible transactions reached by people which are involved in com-munication with each other on the basis of their ego states. However, there is a huge number of established types of transaction (9 complementary, 72 crossed, 6 480 duplex, and 36 angular), but only 15 of them commonly occur in ordinary practice.

A procedure which was incorporated by Berne into his transactional analysis is the analysis of life positions (cf. Berne 1975 /1972/: 85ff) proposed by Harris (1969). The life positions are universal among all mankind. However, each person is the product of a million different

moments, a thousand states of mind, a hundred adventures, there are four basic positions, such as: (1) I'm O.K, and You're O.K.– (this position leads to a success; it is the position of the adult); (2) I'm O.K., and You're not O.K. (persons in this position are arrogant); (3) I'm Not O.K., and you're O.K. (such people are depressed); and (4) I'm Not O.K., and you're Not O.K. (the pathological position of futility).

The idea of positions expands, if one includes a vast assortment of attitudes besides the basic four. Therefore, Berne submitted to discussion, e.g., the following cases: (1) I Rich = O.K., You Poor = not-O.K. (snobbish, supercilious), (2) I Rich = not-O.K., You Poor = O.K. (rebellious, romantic), (3) I Poor = O.K., You Rich = not O.K. (resentful, revolutionary), (4) I Poor = not O.K., You Rich = O.K. (snobbish, servile).

With the transactional analysis Berne proposed a theory of personality and social action, and simultaneously a clinical method of psychotherapy. Since human communication is relational in its nature, (i.e., it depends on the uniqueness of individuals engaged in it, as well as on the way how communicating individuals relate to each other), there is not sufficient to assert that communication is kind of behavior that may be characterized as interactional exchange. In communication as interaction, each participant functions as a receiver and a source of communication, and alternately exchanges related messages. The reciprocal exchange of messages is a necessary condition for an interactional communication, in transactional communication however, the related messages exchanged between people include information about those who are engaged in communication. Hence, the transactional communication includes elements of self-disclosure (i.e., communicating individuals share themselves and their perceptions of reality); the transactional communication proceeds on the individual, psychological level (on communication as interaction and transaction see, e.g., MacCroskey, Wheeless 1976: 139ff). With reference to the clinical observations of Berne as a psychiatrist and to his theoretical achievements it should be argued that communication is to consider rather as a chain of transactions than interactional exchanges.

According to Berne, communicative (or psychological) transactions are in many respects similar to commercial transactions (cf. Berne 1975 /1972/:139ff). First of all, while communicating people receive as the payoff the trading stamps; in the case of psychological trading the currencies are good and/or distressing feelings. The analogy between

commercial and psychological trading stamps (which exist as emotional memories) is that each person tends to handle both kinds of them in the same way, mostly according to his upbringing (to cash them in and forget, or to save them and to savor of them).

Berne stressed the role of emotions, if he maintained that favorite feelings are learned from the parents, and the influence of the genes is doubtful as well as that not uncommonly the favored feeling becomes a sort of conditioned reflex, and may persist for the rest of one's life. The feelings are important, especially those habitually turned on by a given person as his payoff in the games he plays.

Because the dyad (a group of two communicating individuals) is the fundamental building block of other forms of social relationships, i.e., for example, of a small groups, one can assume that people generally communicate in dyadic relationships. In summary, the statements which characterize the dyadic communication (cf. Wilmot 1979 /1975/: 13ff) are also valid for the communication at all. The communication is transactional, because (1) each participant simultaneously creates and deciphers communication cues, (2) each participant affects and is affected by the other, and (3) any action can be seen as cause or effect, contingent upon the participant's point of view. If a dyadic relationship constitutes the basic unit of social exchange, it is an appropriate unit in the transactional analysis interested in series of patterned relations.

To understand the self in communication transactions, Berne (1975 /1972/: 326ff) made use of a peculiar psycho-linguistic analysis, which he called transactional parsing. He ordered to observe the communicative behavior of people paying attention especially to the significant components of the script language (especially to the script words which give certain information regarding script roles and imagined scenes in their scripts). He expected, similarly to the conviction that language habits often convey the personality of the speaker to the listener (cf. e.g., Ross 1974 /1965/: 77f), that the language reflects ego states in which people react to their environment; the parent, the adult, and the child insert into their sentences words and phrases according to their needs. As important in transactional parsing are to be seen the so-called O.K. words (which are referred to the parental precepts, patterns, and threats), counter-script words (detected in people who are fighting their scripts), metaphors (which are extensions of the script scene), the so-called security phrases, aside from security gestures (used by people in order to

protect themselves or to apologize for speaking). Noticing the usage of subjunctive and certain sentence structures can be helpful rather in the description of the life scripts of people than the ego states in which they act.

An analysis of people's communicative behavior from the psychological point of view can cause problems, because, as it is evidently, words have their real meaning only in a particular context; they have also an emotional dimension; and there is impossible for a person to say exactly what he means. A large number of meanings is available to the listener particularly in oral communication due to the concomitant signs that are operative over and above words; the way in which something is said is often important as what is said. Non-verbal signs have an influence upon the meaning the listener attaches to the words and to the speaker himself. The appearance of the speaker (his dress, movements, facial expressions, gestures) affects the decoding mechanism of the listener (See more about the use of oral language in the communication processes and speech communication principles, e.g., in: Ross 1974 /1965/: 87).

The insights into the self which can be provided through the transactional analysis are prerequisite to the understanding of individuals engaged in communication. Hence, the transactional analysis helps people to realize their ego states and live positions, to improve relationships between people, and to make their communicative actions more effective, on condition that they are aware of their linguistic habits. Its investigative domain, however, may be extended in further applicative studies with the inclusion of the principles of interpersonal rhetoric distinguished in the recently developed branches of linguistic pragmatics.

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PROF. DR. PHIL. RICHARD L(EO). LANIGAN, Jr. (born in Santa Fe, New Mexico, 1943) is the holder of B.A. (Majors: Communication and Philosophy, University of New Mexico, USA 1967), M.A. (Major: Communication; Minor, Philosophy, UNM 1968), Ph.D. (Major: Communication; Minor: Philosophy, Southern Illinois University, USA 1969). He was granted the Ph.D. at age 25, appointed Full Professor at age 35.

Currently he is University Distinguished Scholar and Professor of Communicology (Emeritus) at Southern Illinois University, USA where he completed forty years of academic teaching and research. As a member of the Graduate School at SIU, he directed 35 Ph.D. dissertations and served as an external examiner for an additional 64 dissertations.

At present, he is Executive Director and Fellow, International Communicology Institute located in suburban Washington, DC, USA. He is a past Vice President of the International Association for Semiotic Studies, but continues to serve on the IASS Executive Committee representing the USA. At the request of the U.S. Department of State Bureau of Cultural and Educational Affairs, he served as a Senior Fulbright Fellow (P.R. China 1996) at Sichuan Union University in Chengdu. Recently, he was again recruited as a Senior Fulbright Program Specialist on Intercultural Communication (Canada 2007) at Brock University.

He is an elected Fellow of the International Academy for Intercultural Research. He is a past President of the Semiotic Society of America and past Editor (10 years) of The American Journal of Semiotics. He was appointed Guest Editor and contributed to Semiotica (Vol. 41: "Semiotics and Phenomenology", 1982). He was the founding Chair of the Philosophy of Communication Division (#10) of the International Communication Association (at the First World Congress on Communication Science in Berlin, Germany, 1977; re-elected Chair in 1978, 1979, 1980).

His academic awards include: Phi Kappa Phi Outstanding Scholar Award 1999, National Communication Association (USA) Spotlight on Scholarship Award 1995, Delta Award for Scholarship, Southern Illinois University 1988.

His published books include: *Speaking and Semiology* (Mouton 1972; 2nd ed. 1991); *Speech Act Phenomenology* (Martinus Nijhoff 1977); *Semiotic Phenomenology of Rhetoric* (University Press of America 1984); *Phenomenology of Communication* (Duquesne University Press 1988); *The Human Science of Communicology* (Duquesne University Press 1992). He also has authored 40 book chapters, 35 print and 22 electronic journal articles, and has presented 124 invited public lectures in some 25 countries.

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PROF. DR. HABIL. ROLAND POSNER (born in Prague, 1942) is Professor of Linguistics and Semiotics and Director of the Research Center for Semiotics at the Berlin University of Technology. He studied philosophy, comparative literature, linguistics, and communication theory at the Universities of Bonn, Munich, and Berlin. After having received his Ph.D (*Dr. phil.*) degree in linguistics, he habilitated in linguistics, general literature, and the philosophy of language.

He was guest professor at Hamburg University (1973), Université de Montréal (1977) and the University of Toronto (2005). He taught also at the Linguistic and Semiotic Summer Institutes in Salzburg (1977), Tunis (1979), Toronto (1982 and 2005), Lisbon (1983), Mysore (1984/85), São Paulo (1985), Lund (1992), and Sofia (1995, 2001 and 2003), and spent the academic year 1986/1987 as a Fellow at The Netherlands Institute for Advanced Study in Wassenaar.

He has written the books *Theorie des Kommentierens: Eine Grundlagenstudie zur Semantik und Pragmatik* (1972, 2nd edition 1980)

and *Rational Discourse and Poetic Communicaion: Methods of Linguistic, Literary, and Philosophical Analysis* (1982). The more than 250 volumes co-edited by him include *Zeichenprozesse: Semiotische Forschung in den Einzelwissenschaften* (1977), *Die Welt als Zeichen: Klassiker der modernen Semiotik* (1981, English translation 1986), *Post-Chomskyan Linguistics* (1985), *Iconicity: The nature of Culture* (1986), *Semiotics and the Arts* (1988), *Zeitliche und inhaltliche Aspekte der Textproduktion* (1989), *Wall Street Gallery* (1990), *Code-Wechsel: Texte im Medienvergleich* (1990), *Warnungen an die ferne Zukunft: Atommüll als Kommunikationsproblem* (1991), *Signs, Search and Communication: Semiotic Aspects of Artificial Intelligence* (1993), *Lebenswelt: Zeichenwelt / Life World: Sign World* (2 vols, 1994), *Signs for Time: Notation and Transcription of Movements* (1995), *Signs of Work: Semiosis and Information Processing in Organizations* (1996), *Semiotics: A Handbook on the Sign-Theoretic Foundations of Nature and Culture* (4 vols, 1997–2004), and *Atmosphären im Alltag* (2007).

He is editor of the series *Foundations of Communication and Cognition* (de Gruyter, since 1973; LIT, since 2003), *Approaches to Semiotics* (Mouton, since 1978), *Problems in Semiotics* (Stauffenburg, since 1983), and *Body, Sign, Culture* (Weidler, since 1998). Having founded the German Association for Semiotic Studies (DGS) and established the quarterly *Zeitschrift für Semiotik* (1979ff), he served for two terms as President of the International Association for Semiotic Studies (IASS) (1994–2004), of which he is now Honorary President. In the year 2005, he was nominated as Fellow of the International Communicology Institute on the recommendation of the Director Richard Leo Lanigan from the United States of America, and belongs to CI Bureau of Regional Coordinators for Europe.

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MɪᴋᴏŁᴀᴊ SᴏʙᴏᴄɪŃsᴋɪ (born in Toruń, 1977), M.A. in British Studies, studied at the English Department of Nicolaus Copernicus University (NCU) in Toruń between 1996 and 2001. In 2000 he spent a year at the University of Hull under the Erasmus Program.

At that time he conducted his research for an M.A. thesis on the ideology in images (based on the analysis of press photography and posters). After having graduated from the English Department in 2001, he worked at the Language Centre, and two years later he entered the PhD studies in linguistics at the Faculty of Philology of the NCU in Toruń working under the supervision of Prof. Zdzisław Wąsik. Utilizing the results of his M.A. thesis, he published his first article in 2005 on the Information Chain in Linguistic Theories of Sign and Mediation.

The participation in semiotic and pragmatic conferences, e.g., International Pragmatic Association in Italy and Sweden, Linguistic Association of Canada and United States (LACUS) Forum in the USA, Semiotic Web in Finland, and Semiotic Congress in Spain, enabled him, in turn, to write some papers in semiotics, such as: "Alice-in-Wonderland Pragma-Semiotics", „Kawa czy Herbata? [Coffee or Tea?]", "Sexuality", "Językowy obraz miasta. Czy miasto może coś o sobie opowiedzieć? Czy z miastem można porozmawiać? [The world view. Can the city tell something about itself? Can one talk with the city?]", "Urban Environment, Metropolitan Discourse and Verbal Proxemics: Searching for the Meaning in the City" and "Towards the definition of metropolitan discourse and metropolis in respect of urban semiotics".

Working as a teacher at his home University as well as at Vocational Schools of Higher Education in Świecie and Olsztyn, and later also, after having moved to the English Department at Casimir the Great University in Bydgoszcz, he took also an active part at conferences of the International Association of Teachers of English as a Foreign language by delivering several papers, e.g., "What Teachers Need? What Teachers Lack?" with George Pickering and Peter Whiley.

During his last four years of PhD studies under the guidance of his supervisor and due to the exchange of ideas with the academic staff, he concentrated on the study of visual communication in cities with special reference to London. In consequence, he was able to present his findings at the conferences in Poland and abroad arguing for the inclusion of verbal proxemics to the domain of urban discourse.

At present he is preparing an article dealing with different approaches to defining urbanity. He is also finishing his PhD dissertation devoted to the issue of Verbal Proxemics.

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PROF. DR. PHIL. DAINA TETERS (born in Riga, 1963) is a leading researcher in semiotics at the Academic Research Centre in Riga (Latvia). She is the Latvian representative on the Executive Committee of the International Association for Semiotic Studies. In the year 2009, she had been elected as Fellow of the International Communicology Institute, at the Executive Office, Washington, DC, in the United States of America.

She attended the University of Latvia and the University of Salzburg, received her M.Sc. in 1987 and the Ph.D. in 1996. Between 1987 and 1990 she taught as Lecturer at the Latvian Academy of Music, and 1990–1999 as Lecturer and Associate Professor at the University of Latvia. Since 2001 she has occupied the positions of Associate Professor and Full Professor at the Latvian Academy of Culture, Academic Vice-Rector and the Director of the Scientific Research Center for Semiotics. Since 2006 she has acted as Head of the international research arts project *Metamind*.

Her research interests include methodology of science, theoretical semiotics, semiotics of culture, especially of the 20th century, and the semiotics of time and space. She has presented her research at international conferences and has published several articles in scientific journals including the Proceedings of the Latvian Academy of Sciences. Among her latest publications are: *Metamorphoses of the Mind: Out of one's Mind, Losing one's Mind, Light-mindedness, Mindlessness. Proceedings of the International Research Conference* (2008), Šiek tiek

informacijos apie informaciją ir su ja susijusius paklydimus (2007), Der epistemologische Wert des Nicht-Verstandenen in kognitiven Strategien (2007), Innovative Raummodelle der zweiten Avantgarde und die Konsequenzen ihrer Reproduktion (2006), and: Lenin. Das Gestenrepertoire eines "ewig lebenden Körpers (2005). Recently, she has in press the book: *Metamorphoses of the World: Traces, Shadows, Reflections, Echoes and Metaphors* (2010). Moreover, she is going to organize also an international conference *METAMIND 2010: Metamorphoses of the Absolute*, to be held in Riga, Latvia, September 23–26, 2010.

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ELŻBIETA MAGDALENA WĄSIK (born in Kielce, 1961), Assistant Professor in General Linguistics at the Adam Mickiewicz University (AMU) in Poznań, specializes in the domains of general linguistics, theory of communication, human linguistics; Frisian studies and the ecology of minority languages. Her recent interest for seminars with the English philology students constitutes: *The Self and Its Speech*: *Consequences of Philosophical and Psychological Positions for the Study of Interpersonal Communication*.

The title of M.A in German Philology with the Specialty in Dutch she obtained from the Institute of the German Philology at the University of Wrocław on June 27, 1986. The degree of doctor of humanistic sciences (Ph.D.) in the domain of general linguistics was given to her (after the doctoral defense on 23) on 28th of November 1995 by the Philological Faculty at the University of Wrocław. Subsequently, she completed her D.Lit. degree (doctor habilitus of humanistic sciences) in general linguistics after a habilitation colloquium in the Institute of the English Philology at the Adam Mickiewicz University on July 7, 2008.

Her professional career she started on November 15, 1986, as Practicing Assistant in the Department of General Linguistics at the

University of Wrocław, where, in turn, she became Assistant on November 15, 1987, and Senior Assistant on October 1, 1989. On February 15, 1996 she obtained the position of Assistant Professor (in Polish: *adjunkt*). At the beginning of the academic year 1999/2000, as a result of organizational changes in the Faculty of Philology, she found herself in the Department of General and Comparative Linguistics within the structure of the Institute of German Philology at the University of Wrocław. On October 1, 2000, she won the competition for the rank of Assistant Professor in the School of English at the Adam Mickiewicz University in Poznań, where she has been working, at first, in the Center for Dutch and Afrikaans, then, in the Department of Linguistic Semiotics, and at present in the Department of Old Germanic Languages. In the School of English at AMU she is engaged in teaching on the Ecology of Germanic Languages and Frisian, Introduction to Frisian; and the Grammar of Old Frisian,

She participated in the 13th (1987) and 14th (1988) Seminar of Albanian Language, Literature and Civilization, which had been organized in Prishtina (former Yugoslavia) by the Kosovo University. In turn, having got a stipend from the Ministry of Education of the Kingdom of Netherlands (1990), she conducted her research for the tasks of doctoral dissertation in the Frisian Institute at the State University of Groningen. Between 1987 and 2000 she was a collaborator of the Language Commisssion of the Wrocław Scientific Society. In 1989 she became a member of the Polish Linguistic Society and since 1998 she has been a member of the Societas Linguistica Europaea.

She is the author of 28 professional publications and 24 abstracts. Developing the methodological frameworks for the descriptive models of minority languages and human linguistics summarized in her 3 books: *Ekologia języka fryzyjskiego. Z badań nad sytuacją mniejszości etnolingwistycznych w Europie* [The ecology of Frisian. From the studies on the ethnolinguistic minorities in Europe (Wrocław 1999); *Język narzędzie czy właściwość człowieka? Założenia gramatyki ekologicznej lingwistycznych związków międzyludzkich* [Language a tool or a property of man. Towards an idea of ecological grammar of human linkages (Poznań 2007) Coping with an Idea of Ecological Grammar (Frankfurt am Main, etc. 2010), she had the opportunity to present her scientific achievements at 31 scientific meetings, symposiums and conferences, including 3 local, 4 national and 24 international, in Poland in Germany,

Slovakia, Slovenia, Belgium, Finland, and the United States. In the year 2010, she had been elected as Scholar of the International Communicology Institute, on the recommendation of the Director Richard Leo Lanigan at the Executive Office, Washington, DC, in the United States of America.

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PROF. DR HABIL. ZDZISŁAW WĄSIK (born in Kłopotów, 1947), Professor Titular of Humanistic Sciences in Poland, is engaged at present in the first position of *profesor ordinarius* as Professor and Rector of the Philological School of Higher Education in Wrocław and Head of the Department of Linguistic Semiotics and Communicology, and in the second as Professor and Head of the Commission for the Quality of Education at Kolegium Karkonoskie in Jelenia Góra, as well in the third position as Professor and Head of the Department of Linguistic Semiotics in the School of English at Adam Mickiewicz University in Poznań.

His primary academic education, from the position of Teaching Assistant to Professor, he received at the Wrocław University, where he had acted (for 14 years) as Director of the Chair of General Linguistics and editor of *Studia Linguistica. Acta Universitatis Wratislaviensis* as well as the Secretary (for 15 years), and then the President of the Language Commission of the Wrocław Scientific Society (for six years). He was the grantee of the Fulbright Fellowship for Senior Scholars (1982–1984): in the Department of Linguistics at the State University of New York at Buffalo (5 months), Research Center for Language and Semiotic Studies at the Indiana University at Bloomington (12 months), and, furthermore of the Oxford Hospitality Scheme for Polish Scholars (1987): in the Trinity College (6 weeks), as well as the International

Exchange of Scholars (1991): in the Brown University English Language Program (1 month); Department of Linguistics and Semiotics Rice University, Houston, Texas (2 months), Department of Linguistics at the University of Southern California and the Department of Linguistics at the University of California, Los Angeles (2 months).

His didactic experience has been enriched through a long-lasting cooperation with the universities in Opole and Torn and lately also with three vocational schools of higher education in Silesia.

He is the author of 5 books, 17 editorials and around 100 articles devoted to the structural typology of questions, semiotic paradigm of linguistics, ecology of languages, and the history and methodology of general and applied linguistics. Among his 99 conference papers 71 were delivered at the international forum, *inter alia,* in the USA, Yugoslavia (Kosovo), Brazil, Norway, the Netherlands, Bulgaria, Germany, Italy, Finland, Sweden, Slovenia, Belgium, France, and lately also in Romania, Latvia, China, and again the USA. He is a member of the Polish Society of Linguistics, International Association for Semiotic Studies (representative of Poland in the Executive Committee), Polish Fulbright Alumni Association, and Romanian Association of Semiotic Studies. As a semiotician he took part in 5 Semiotic Congresses: Barcelona–Perpignan 1989, Berkeley 1994, Dresden 1999, Helsinki–Imatra 2007, La Coruña 2009: and 7 Summer Schools organized by the International Semiotics Institute at Imatra: 1995, 1998, 1999, 2000, 2001, 2005, 2009. Last year he was an active participants of the XVth Early Fall School of Semiotics at Sozopol in Bulgaria

He is known at the international forum as the author of *Epistemological Perspectives on Linguistic Semiotics* (Peter Lang 2003) and the co-editor of *Hard-Science Linguistics* (with Victor H. Yngve, Continuum Books 2004). In acknowledgement of his outstanding achievements Zdzisław Wąsik is a subject of biographical record in the *Marquis Who's Who in the World* (A Who's Who in America Publication of Reed Elsevier) starting from 1995. His biography has been also listed in: *The Golden book of Polish Science* 2000 – *The Scientists of the Turn of the Century*. Gliwice: Helion, 2001; *The Golden Book of Humanistic Sciences*. Gliwice: Helion, 2004; *Who is Who in Poland*. Verlag für Personenenzyklopädien AG, Switzerland, 2004, 2005; *The Golden Book of the Polish Science – The Scientists of the United Europe*. Gliwice: Helion, 2006.

Moreover, in the year 2005, he was elected as Fellow of the International Communicology Institute on the recommendation of the Director Richard Leo Lanigan from the United States of America; besides, his Department of Linguistic Semiotics and Communicology was officially certified as a Research Group Affiliate as of 1 November 2009. In turn, on 15th November 2009 he was appointed a Member of the I.C.I. Bureau of Regional-Continental Coordinators for Europe.

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PROF. DR. HABIL. ENG. TOMASZ WINNICKI (born in Lwów, 1934), Professor Titular of Technical Sciences in Poland, Doctor Honoris Causa of Czestochowa University of Technology, retired from the Wroclaw University of Technology, is engaged at present as profesor ordinarius and Prorector of the Karkonosze College the State Higher Vocational School of Jelenia Góra and parallel full-time as professor ordinarius at the State Higher Vocational School of Kalisz for M.Sc. studies in Environmental Engineering and part-time at the Wrocław University of Economics, Jelenia Góra Faculty.

His primary academic education, from the position of Teaching Assistant to Professor, he received from the University of Technology of Wrocław where he had reached several positions being a Deputy Director and Director of Institute of Environmental Protection Engineering (1972–1982), a Head of the Large R & D Environmental Program (1972–1990) and Vice-President for Science (1984–1990). He established (1975) a quarterly Environment Protection Engineering and was his Editor in Chief for 30 years.

He was the grantee of the Kościuszko Foundation scholarship (1967/68) in the School of Engineering of Columbia University of New York. He was a visiting professor at Faculty of Engineering of Southern

Illinois University at Carbondale (1980 – 3 months), Rivers State University of Science & Technology Port Harcourt, Nigeria (1982/1983 – 18 months), Palermo University (1996 – 2 months), AIST/NIRE Tsukuba, Japan (1997 – 3 months). During his stay in Nigeria he organized Institute of Pollution Studies and became its director as well as country coordinator of Oil Spills Program at Niger River Basin.

His major varies form Polymer chemistry – separation processes, through Environmental Protection & Engineering to Management of Science and Education and Education & Rehabilitation of Disabled. He has been teaching following topics: Polymer Chemistry & Technology; Water & Wastewater Technology; Ecology & Environmental Protection; Anthropogenic Impact on Natural Resources and Environmental Management.

He is the author of over 200 publications, including 4 books and 20 patents. He organized dozens of domestic and international scientific events, being also a chairing or mediating person and invited speaker at numerous other all around the World - Austria (Laxenberg, Salzburg, Vienna), Belgium (Brussels, Gent, Louvain), Czechoslovakia (Bratislava, Prague, Usti/Laba), Denmark (Copenhagen), France (Bordeaux, Nice), Germany (Berlin, Dresden, Leipzig, Lunenburg, Meißen, Düsseldorf, Köln), Holland (Heerlen, Twente), Hungary (Budapest, Pecs, Vesprem) Israel (Jerusalem), Italy (Alghero, Florence, Maratea, Palermo, Stresa, Torino), Japa (Tokyo, Sukuba, Yokohama), Portugal (Lisbon, Sesimbra), Spain (Las Palmas), Sweden (Gothenburg), UK (Kilkenny) USA (Philadelphia, San Francisco).

The same refers to his activity as a guest lecturer, visiting universities, institutes and EPA units in: Austria (Vienna), Czechoslovakia (Bratislava, Liberec, Prague). Germany (Berlin, Bochum, Dresden, Frankfurt am Main, Görlitz, Stuttgart, Zittau,), Italy (Palermo) Japan (Kyoto, Nagoya, Osaka), Nigeria (Enugu, Jos. Majduguri), Turkey (Erzurum), USA (Aims, Ann Arbor, Carbondale, Chicago, Cincinnati, Denver, Houghton, Las Vegas, Lubbock, Missouri-Rola, New Brunswick, Notre Dame, Washington D.C), Yugoslavia (Zagreb).

Apart from above mentioned he has been holding several other important positions, such as the Chairman of the State Environmental Council of Poland (since 2001); the President of Rectors' Conference of State Higher Vocational Schools (KRePSZ, 2003–2007) being its Honorary Chairman for life-time; the President of Karkonosze Scientific

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DR. PHIL. JÓZEF ZAPRUCKI (born in Jelenia Góra, 1952) is employed as Docent of German language and literature at the Karkonosze College, (Vocational State School of Higher Education), in Jelenia Góra and cooperates also as a lecturer with the Philological School of Higher Education in Wrocław. He attended the University of Wrocław and received there his M.A. in 1981 and the Ph.D. in 1987.

Between 1986 and 1990 he had taught as a lecturer in the Institute of German Philology at the Wroclaw University. In 1989, he had got a scholarship from the German Academic Exchange Service DAAD (Deutscher Akademischer Austausch Dienst) at the University of Karlsruhe and then as lecturer for translation at the Humboldt-University in Berlin. In Berlin, Germany, he acted as a head master of two scientific projects: „Öffentliches Wissenschaftsverständnis – Strukturelle Muster in Wissenschaft, Technologie und Umwelt" in KAI e.V. (Berlin) (Koordinierung und Aufbau-Initiative für die Forschung in den Ländern Berlin, Brandenburg, Mecklemburg-Vorpommern, Sachsen, Sachsen-Anhalt und Thüringen), 1992–1993 and „Forschung zur Theorie- und Methodenentwicklung – Kofliktbewältigung und Konsensfindung in sozialen Ensembles" in Berliner Debatte Initial e.V. (Berlin), 1994.

His research interest includes: the literature and culture of Germany, semiotic approach to literature of the lost homeland, semiotic approach to literary translation and poetry. He is the author of several articles and books pertaining to the literary motif of the German lost East and the contemporary processes of communication between cultures (German and Polish); his special attention here is devoted to the impact of the

inherited German cultural signs in Silesia on the Polish cultural consciousness. Last year he had the opportunity to present his paper "The historical interference in the urban discourse" on the 10th Word Congress of Semiotics in A Coruña, Spain

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Without change there is no innovation, creativity, or incentive for improvement.
Those who initiate change will have a better opportunity to manage the change
that is inevitable.
William Pollard

We must beware of needless innovations, especially when guided by logic.
Winston Churchill

If you're not failing every now and again, it's a sign you're not doing
anything very innovative.
Woody Allen